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EGYPT EXPLORATION FUND.

ARCHAEOLOGICAL REPORT

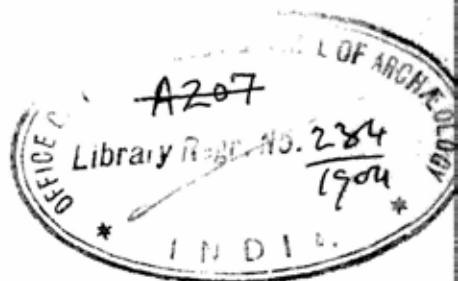
1897-1898

COMPRISING THE WORK OF THE
EGYPT EXPLORATION FUND AND THE PROGRESS OF
EGYPTOLOGY DURING THE YEAR 1897-8.

37106

EDITED BY

F. LL. GRIFFITH, M.A.



WITH ILLUSTRATIONS AND MAPS.

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MAPS OF EGYPT.

I.—EGYPT EXPLORATION FUND.

A.—EXCAVATIONS AT DENDEREH.

THE excavation work of the Exploration Fund was carried on at Dendereh last winter, partly to see if any remains of the prehistoric age could be found, and partly because it was a large cemetery almost untouched in modern times. Although nothing came to light earlier than the IIIrd Dynasty, yet of the historical times several good results were obtained. In the first place the history of Dendereh can now be outlined. Beginning in the IIIrd or IVth Dynasty the place rose to great importance in the middle of the VIth, when the princes of the nome built large and sumptuous mastabas. This importance continued on well into the VIIth Dynasty; and though decaying in art like the rest of the country, the city continued with some amount of luxury and importance on to the XIth Dynasty, as there is no break whatever in the style of the monuments, but only gradual changes from the time of Pepy I. to the Antefs and Mentuhoteps. Then an abrupt change occurs. The rise of Thebes as the capital of the XIIth Dynasty seems to have drained the strength of Dendereh; not a single private name of the XIIth Dynasty occurs, there is not a single stele of that age. Only in one poor grave, without any stonework, was found a name of the great Theban Dynasty, Amenemhat III.

Of the wealthy and luxurious ages of the XVIIIth and XIXth Dynasties, only two or three tombs were found, and only one of these with inscribed stonework. A temple was still in use, as bronzes of its furniture, made in the XVIIIth and XIXth Dynasties, were found hidden in the cemetery.

After that the history is again an entire blank until about the XXVIth Dynasty. Then some of the old mastabas were reopened and coarse sarcophagi of sandstone were buried in them. Three tablets of this age and some amulets from this on to the XXXth Dynasty are, however, all the remains.

In the Ptolemaic times the great revival of Denderah took place. A vast temple was built, familiar to every tourist at present, and many hundreds of burials of this age were found, with sandstone steles, demotic labels for the mummies, and coarse blue amulets. Later on, in the Roman age, the population was kept up, but was poorer, and the graves contain only a few beads occasionally. But down to the time of Constantine the temple yet retained its furniture, as disused portions were found buried in a jar of that date.

Practically, therefore, Denderah had only two periods of importance that of the IVth to XIth Dynasty, and again in the Ptolemaic and Roman age. As the whole neighbourhood of the cemetery was searched, and all parts of it worked out, no other activities are likely to have been overlooked.

As the full account with photographs and drawings will soon be issued, we need not here enter on details. The most important objects found were a stele and false door of Abusuten of the IIIrd Dynasty, probably; the row of panels from the false doors of Prince Mena and of Senna (VIth Dyn.), and of Merra (VIIth Dyn); the sarcophagus of Beb, with very long religious texts (VIIth Dyn.); several bronze dishes and vases and an incense-burner of the XVIIIth and XIXth Dyn.; and a large quantity of fine glass mosaic inlay, probably from a pectoral of Hathor in the temple, of Roman age.

Some considerable differences appeared between this cemetery and that of Memphis. As yet no South-Egyptian tombs of the early times were known, except those cut in the rock. The great mastabas here had the panelled false doors in the east face surmounted by stone panels with figures and titles of the deceased, sometimes a dozen such along the front; and the top edge of the mastabas was covered with a cornice of stone inscribed from end to end. But though sculpture thus abounded, yet the *ka*-statues, which are so frequent at Saqqara, were almost unknown in Upper Egypt. No serdab occurred in any of the mastabas, and the only three statuettes found were in various positions. The principal historical result is the proved continuity of the civil life and the art in Upper Egypt from the Old Kingdom into the Middle Kingdom, across a time which had hitherto been an entire blank in our knowledge.

W. M. FLINDERS PETRIE.

B.—THE TEMPLE OF DEIR EL BAHARI.

AT Deir el Bahari the work carried on by the Egypt Exploration Fund has consisted for the most part of repairing the shaky walls and replacing the sculptured stones wherever the positions to which they respectively belonged could be ascertained. The western extremity of the Temple butts hard against the vertical cliff forming the head of the valley. A wall with niches therein forms a casing to the foot of the cliff. In consequence of landslips and perhaps earthquake disturbance, this wall had been terribly dislocated and in part overthrown. Some repair was executed in Ptolemaic times, and much very clumsy patching was done when the place was made into a Coptic Monastery. Behind the wall thus patched was a quantity of loose stone, whilst the lower courses of it were honeycombed with tombs. Under the unceasing care of Mr. Howard Carter the difficult job of repairing this wall and re-establishing it on a firm base has been successfully carried out.

The floor of the Upper or Western Court has now been completely cleared, and it can be seen that a colonnade ran all round it.

The side walls of this court are now re-instated as far as the replacement of the sculptured stones permits. At the south end of the Middle Colonnade, the north end of the façade of the Hathor Speos has been rebuilt (the sculptured stones had been scattered in all directions), and the few stones illustrating the expedition to Punt are now built in solid. The columns of this colonnade yet remain to be set up.

The stones on which is sculptured the moving of the obelisks, and which formed the back of the lower colonnade, are now in place, and here again the columns have yet to be set up. These things being done, the roof for protecting the sculptures and colour from the glare of the sun can be gone on with.

Whilst Mr. Carter has been looking after these works of repair, Mr. Sillem has continued the work of preparing further drawings for publication.

The excavations carried on by M. Naville have now shown us that the real plan of the Temple differed very materially from that published by Mariette, and it has become necessary that completely new plans, elevations, and sections should be made. These have been most carefully done by Mr. C. R. Peers, and will presently be prepared for publication.

SOMERS CLARKE.

C.—ARCHAEOLOGICAL SURVEY.

A VOLUME containing a collection of detailed hieroglyphs has been prepared and will shortly be issued to subscribers for the year 1895-6. We hope to carry out a more active programme this year than has been possible for some time past, and arrangements are being made for an expedition under the leadership of Mr. N. de G. Davies. It is intended to complete the Survey of the Old-Kingdom tombs at Sheikh Said and Dêr el Gebrawi, for which a certain amount of material is available from Mr. Newberry's expedition in 1892-3. It is also hoped that during the following season we shall begin work in the vast necropolis of Sakḳâreh, of which little besides the pyramid texts has been published as yet.

By the kindness of Professor Erman, director of the Egyptian Museum at Berlin, and of his assistant, Dr. Schäfer, a nearly complete set of squeezes belonging to that Museum from the sculptured chamber of Ptahhetep has been placed at our disposal, together with a number of squeezes from the tomb of Ty. The celebrated sculptures in the former tomb have just been published in outline in connexion with the Egyptian Research Account. This publication we hope to complete by photographic plates of the fine reliefs and a full description of the whole mastaba. Drawings of interesting details will also be made in England from the squeezes, and these drawings will be taken out to Egypt for comparison with the originals before publication.

F. LL. GRIFFITH.

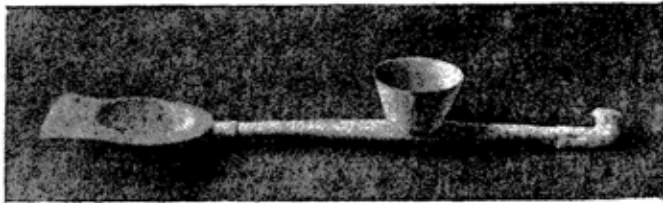
D.—GRAECO-ROMAN BRANCH.

NOTE ON PUBLICATIONS IN PROGRESS.

SINCE the issue of the first volume of the Oxyrhynchus Papyri, Mr. Hunt and I have opened a number of fresh boxes, and the plan of the second volume, which will appear next year, is now for the most part arranged. The department of theology will include 3rd century fragments of St. John's Gospel, written in parallel columns with another work, of St. Paul's first Epistle to the Corinthians, and of an Apocryphal Gospel, possibly that according to the Egyptians. Amongst the additions to classical literature, the chief places are claimed by a considerable piece of Menander, containing a passage which is ascribed to that author by an ancient grammarian, probably from the *Περικειρομένη*, and by a good-sized

papyrus containing on the *recto* a treatise on metre, and on the *verso* elaborate scholia to the 21st book of the *Iliad*. There are also fragments of a lost epic poem, another comedy, an historical work, orations, &c., while extant classical authors will be represented by early pieces (amongst others) of Euripides, Plato, Thucydides, Demosthenes, and Xenophon. Of Homer there is a tolerably large roll, containing nearly 300 lines of the 5th book of the *Iliad*, written on the *verso* of a long and important official document concerning the rights of married women, which presents many difficulties of decipherment. It is our intention to group the non-literary papyri together chronologically, and the next volume will consist mainly of 1st century A.D. documents.

BERNARD P. GRENFELL.



INCENSE-BURNER, XIX. DYN.
FOUND HIDDEN IN A TOMB, DENDEERAH.

[See p. 2.]

II.—PROGRESS OF EGYPTOLOGY.

A.—EXCAVATIONS AT HIERAKONPOLIS: THE EARLIEST MONUMENTS OF EGYPTIAN HISTORY.

THE excavations of the Egyptian Research Account were this year at Hierakonpolis, opposite to El Kab where Mr. Quibell was working last year. He was fortunate enough to gain perhaps the most important results that ever fell to any three months' work. On the site of the old temple of the city of Nekhen were remains of a temple of the XIIth Dynasty, and beneath this lay buried a large quantity of votive offerings of the earliest dynasties.

A group of five small chambers of brick, with massive walls, stood in the middle of the ancient platform. Under the central chamber was a pit in which stood complete the sacred image of the hawk, of the VIth or the XIIth Dynasty; the body of copper plates, with a figure of a king adoring before it, the head and plumage of gold. This is the largest and earliest piece of gold sculpture yet known. Beneath another chamber lay buried a hollow statue in copper, over life size, and two other statuettes in solid copper placed within it. With these was an inscription of Pepy I. on copper plate, showing probably their age in the VIth Dynasty. Also together was a slate figure of a king seated, with inscription on the base, apparently of Khasekhem, King Besh (IIInd Dyn.?). All of these objects are kept at Ghizeh Museum. In the same group was a seated figure of a lion in polished red pottery, of the same style as the archaic pottery figures found at Koptos in 1894. Near these chambers was a great alabaster vase of King Kha-sekhem with personal cartouche Besh.

The greatest mass of objects was found in votive deposits buried in the temple enclosure, apparently grouped around a pedestal, probably of a statue which has disappeared. Another statue of King Besh was found here. But the finest monument was an immense palette of slate covered with reliefs on each side. On one side is shown King Narmer slaying an enemy, club in hand; his chamberlain follows bearing his sandals and



FRAGMENT OF SCULPTURED MACE-HEAD, FROM HIERAKONPOLIS.
KING OPENING CANAL WORKS, IIND DYNASTY (?).

copper water-pot. Below are two slain enemies with their name emblems. On the other side is Narmer in triumph, the chamberlain behind, the high priest in front; before them four chiefs of the nomes carrying standards, and ten decapitated enemies lying on the ground; emblematic animals occupy the rest.

Another slate palette is covered on both sides with figures of animals, lions, leopards, giraffes, and many mythical. A large mace head, and pieces of two others, were found; these were all covered with elaborate historical reliefs, the perfect one showing the submission to Narmer of a rival ruler with 120,000 captives, and still larger numbers of cattle. One of the other mace heads, the largest of all, about a foot high, had scenes of the king with a scorpion emblem opening canal works in the Delta*: a large number of standards of the nomes appear on this. With these were over a hundred plain mace heads, dozens of figures of animals in green glazed pottery, hundreds of ivory statuettes and carved plaques, many elaborate cups and dishes with the royal names, a great granite jar of King Besh, a still larger plain bowl in diorite, of the finest work, some fine flint weapons, and a large quantity of other remains. Only the briefest mention is made here, as the whole will soon be published by the Research Account, with photographs of every important object. But these few words will show that no more important discovery has ever been made in Egypt.

It is now five years since the prehistoric remains began to appear, and every year since then some fresh site has yielded new results. At Koptos I found the prehistoric Min statues; one now at Cairo, the others—declined by the British Museum—now at Oxford. With them were five prehistoric animal figures. The next year a great cemetery of the prehistoric age was cleared by Mr. Quibell, myself, and others, at Naqada and Ballas. Next year M. Amélineau began to empty the remains of the earliest kings' tombs at Abydos. Next, M. de Morgan cleared the tomb of Mena. And now Mr. Quibell has found the present deposit, which is the most valuable of all for the art and the civil life. We are now in a totally different position to what had yet been the case. The ages before Khufu are becoming as familiar as the Old Kingdom, and the *ka*—or Horus—names of twenty-two kings, probably before the IVth Dynasty, are now known.

* See plate.

An important question arises at once. How is it that these early kings are only known by their *ka*-names? Only one or two have personal names. At first it was easily supposed that, being found only in tombs, the *ka*-name was the only one applied to the tomb furniture. But now we see *ka*-names on all the civil and military monuments. Yet in Manetho and the lists of the XIXth Dynasty, none but personal names are found; and not a single one of these twenty-one *ka*-names can be yet connected with any of the personal names. This raises a suspicion that the personal names stated three thousand years later were never used monumentally, or were even unknown, in the age in question. What if the *ka*-name were the sole royal name of the ruling race of the first three dynasties? If so, we should see in the royal titles of the well-known times an accumulation of sovereignties; the *ka*-name, first of all, the royal title of the dynastic race; the Ra name, probably the royal title of the Heliopolitan rule (Mesopotamian?); the personal name in cartouche, the royal style of another race (perhaps Libyan); the Golden Hawk name, and the Vulture and Uræus name, being the royal styles of other sovereignties, all absorbed by the dynastic race, like the many titles united in the ruler of Russia in our days.

A summary of what is now known on the ages before Khufu may be useful to give an idea of the present state of the subject, until some full account shall be published.

Passing the paleolithic age, of which abundant remains are to be found all over Egypt above a certain level, we deal with the times of low Nile as at present. The oldest remains that we can group belong to a civilization of high mechanical taste and ability, but very low in imitation of natural forms, with unrivalled skill in working flint, and only just beginning the use of metals,—gold, silver, and copper. Though thus, technically speaking, not neolithic, yet the civilization was essentially neolithic. The race was mainly Libyan, with some Negro elements far back. This civilization was first studied at Naqada, and temporarily called "New Race." It could not then be placed earlier than the VIIth Dynasty; but later evidence—especially the absence of all such remains at Denderah between the VIth and XIth Dynasties—has proved that it must belong to the age before Menes. It may now be best termed *pre-dynastic*, as being the last part of the indefinitely long pre-historic age which includes far older times. It is needful to remember that the presence of worked flint is no criterion of age, and that to lump together all flint working in one class "Neolithic," as M. de Morgan has done, is to flounder in confusion. After this pre-dynastic age in which flint was

mainly used, it is certain that flint and copper stood side by side, both used for their own suitable purposes, through the Old and Middle Kingdoms; not until the New Empire, when bronze became used, did flint become subsidiary, and it was still worked freely down to later Roman times.

In all the burials of pre-dynastic times not a single example of hieroglyphic writing has been found, nor a single scarab amulet. Rudely scratched marks on pottery are abundant; but in only two or three instances are there any marks which could be connected with the later hieroglyphic signs.

When we reach dynastic times a great change has taken place; the inhabitants are physically of a different type, the head is not so remarkably long and narrow, and the nose is thinner; hieroglyphics are freely used; copper has become far more common; the wheel was used for pottery, and the lathe for stone. The styles of the pre-dynastic objects can yet be traced, altered, and degraded, into what we called the "later New Race" style two or three years ago; all the graceful and highly skilled hand pottery has changed to clumsy, tasteless forms, and the exquisite contours of the stone vases have passed into mere lumpiness. But a new force was at work, and artistic drawing and modelling of natural forms begins to appear stiffly and in archaic fashion, but leading directly into all the well-known conventions of later Egyptian art.

The following are the remains of the twenty-one kings as yet known:—

MENA (?). Great tomb 100 × 50 cubits at Naqada, opened by de Morgan. Ka-name *Aha*; sign *men* read on ivory plaque, and supposed to be Mena. Great numbers of stone vases, broken; the whole tomb burnt. Two pieces from Abydos, and a jar seal from Hierakonpolis also bear the name.

MERBAP, on a piece from Abydos. Limestone cylinder, with second royal name *Ra-kha-?-?-?* (Petrie).

SEM-EN-PTAH on a piece from Abydos.

KA-RA, Golden Horus name *Ka-nefer*; *Khaires* dyn. ii. 6th king. Cylinder from El Kab. The following are all *ka*-names:—

DEN. Great tomb at Abydos, 22 × 16 cubits, with red granite floor: hence an ivory tablet with king slaying enemy (Mac Gregor). Great stele, Abydos.

NET-AB (*Azu-abu*, Maspero). Seal impression in tomb of Den; alabaster vase, Abydos.

QA. Great stele, Abydos. Tomb 18 × 9 cubits. Ebony board carved and inlaid. Piece of vase.

MER-SED (?). Tomb and great stele, Abydos.

ZA. Great tomb and finest stele from Abydos. Two ebony figures.

KHA-SEKHEM, with personal name BESH. Two statues and three great vases. Hierakonpolis.

NAR-MER. Great slate and mace head, both with scenes, Hierakonpolis. Piece of vase, Abydos

KHA-SEKHEMUI. Great tomb 100 × 20 cubits; great vases, alabaster, blue glaze, copper vessels, axes, and chisels, Abydos. Granite jamb, Hierakonpolis. Piece of diorite bowl (Petrie coll.). Birthday noted on Palermo stone.

HOTEP-MER-SEKHEM (?). Piece of vase in tomb of Kha-sekhemui. On back of statue No. 1, Ghizeh.

RA-NEB. On back of statue No. 1, Ghizeh.

NETER-EN. On back of statue No. 1, Ghizeh. Palermo stone.

NETER-KHA, Personal name, ZESER. Step pyramid Saqqara. Inscription at Sinai.

NEFER-HON. Alabaster block (Petrie).

SMER-AB-PER-EN-SEN. Clay sealing (Petrie).

KHA-BA; Golden Horus name, *Art-zedef*; clay sealing (Petrie).

SEKHEM-KHAU. Clay sealing (Petrie).

SHE-KHAU. Clay sealing (Petrie).

SAHU. Clay sealing, Nubt.

Of these twenty-two kings six are only known from Abydos, and five are only known from clay sealings. No doubt when the mass of fragments gathered together by M. Amélineau come to be made public, much more information may be gleaned; and when the pottery of all the tombs at Abydos is thoroughly studied comparatively and with the pottery from other sites, we shall be on the high road to some orderly classification, which is as yet impossible. Here I have only attempted a general sequence from vague considerations, classing together those kings of whom the remains are alike; and this list is a mere bulletin of known names which may, we hope, be soon superseded by fresh discoveries.

W. M. FLINDERS PETRIE.

B.—ARCHAEOLOGY, HIEROGLYPHIC STUDIES, ETC.

A NEW and most welcome departure has been made in regard to the control of excavations in Egypt. For the future, no permission is to be granted by the Department concerned to any excavators either working for profit or without the supervision of a competent Egyptologist. The havoc wrought at Abydos, which is still for two years to be a prey to treasure-hunting, has at length opened the eyes of the world to the necessity of requiring some guarantee for worthy aims, due knowledge, and adequate supervision. It is hardly to be hoped that scientific digging will yet become general, but at any rate an advance is gradually being made, and the most flagrant instances of wrong doing are no longer allowed to pass unnoticed.

In Egyptological literature of the past year the influence of archaeology has again been very conspicuous. A steady flow of discovery and information concerning the prehistoric and early historic periods in the country not only extends and deepens the interest in the antiquities, but defines more and more clearly the lines of development of Egyptian culture from small beginnings. Not long ago it was difficult to oppose any striking fact to those who asserted that Egyptian culture, both material and mental, "was at the very outset full-grown." Now we can point to the almost total absence of mummification even at the end of the Old Kingdom, to the gradual introduction of the potter's wheel before the time of the first Dynasty, to the rudimentary beginnings of writing, and to other facts sufficiently significant without a word of explanation.

It is understood that very little progress has been made with the building of the new Museum at Kasr-en-Nil since the laying of the foundation stone; for structural reasons the work is stopped absolutely.

Two great undertakings in connexion with Egyptology are now fairly under weigh. The first of these is a Catalogue of the vast collection in the Gizeh Museum, begun last year by a commission of savants of different nationalities and now proceeding steadily. The importance of this work for every department of Egyptology cannot be exaggerated. Of English scholars, Mr. W. E. Crum has catalogued the Coptic collection of monuments and MSS.; Mr. Grenfell and Mr. Hunt are engaged on the Greek papyri. Mr. J. E. Quibell has just been added to the busy staff of workers on the Ancient Egyptian side, amongst whom are Borchardt and von Bissing (Berlin), Chassinat (Paris), and

Reisner (America); the main part of the work lies, of course, in this section.

Secondly, there is the great Egyptian Dictionary. An exhaustive Dictionary of the Egyptian language as written in hieroglyphic and hieratic is to be prepared and published under the auspices of the German Government. The Academies of Berlin, Göttingen, Leipzig, and Munich are charged with the work, and have nominated as their respective commissioners, the four professors, Erman, Pietschmann, Steindorff, and Ebers (since deceased). This colossal undertaking is a fitting crown to the labours of a century in the Egyptian language and writing. Brugsch's great work has been of immense value to a whole generation of scholars, but, since its publication, documents have increased, knowledge of the language has advanced, and a more minute examination on historical lines of the grammar and vocabulary has altered the method of research. Egyptian lexicography has altogether outgrown the capacities of any single labourer.

The collection and arrangement of material is estimated to occupy eleven years; printing may thus be begun about 1908. The method of procedure is modelled on that devised for the Latin *Thesaurus*, at once ensuring an exhaustive collection of words and usages, and effecting a great economy of time and labour. Every text is copied out and lithographed in sections of about thirty words, each section being printed on a separate slip. As many copies as there are words in the section are then struck off, so that one can be filed under the heading of each word. In this way the material is heaped up and roughly sorted for the editors to deal with finally.

In the Berlin Museum is preserved the immense collection of squeezes found by Lepsius in Egypt and in Europe, enabling the workers there to check the published copies almost as well as if they had the originals before them. A request for co-operation in giving access to unpublished monuments, papyri, &c., has been widely circulated. A copy of this circular is printed in *Ä. Z.* (1897, 111), and a translation in *P.S.B.A.* (March, 1898). In the *Göttingen Nachrichten* (1898, Heft I.), Pietschmann has reported the progress made since May 10th, 1897, when the *Wörterbuch* was first authorized. Over 15,000 slips had been prepared before April 1st.

A new monthly review of interest to Egyptologists has been started in Germany. The "*Orientalistische Literatur-Zeitung*," as it is named, has begun well and appears with commendable regularity on the fifteenth

of each month. It must be admitted that occasionally a bitterness of tone is allowed to find expression, and this may degenerate to the querulousness which has infected some Egyptological journals. The intrinsic value of the contributions and criticisms is very considerable, and, as affording a constant *résumé* of work going on in the circle of studies of the nearer East—Babylonia, Mesopotamia, Asia Minor, Syria, Arabia, Egypt—this periodical will widen the outlook of the specialist. It is, perhaps, as a review and indicator that its usefulness will be most appreciated, but articles of some length on original subjects are also freely admitted. Egyptology has its representatives in W. Max Müller, W. Spiegelberg, and Prof. Wiedemann. The Assyriologists are Winckler, Niebuhr, and Peiser; in France, Thureau-Dangin. Other Semitists, such as Canon Cheyne, have contributed.

The *Orientalische Bibliographie* in which are recorded the titles of all books, articles, and reviews on Oriental subjects, carefully classified and indexed, is well known to librarians and booksellers. It is also a valuable aid to specialists, and receives subsidies from the German Oriental Society and the French Asiatic Society. The present Editor is Dr. L. Scherman. This periodical, now in its eleventh year, must entail enormous labour on the compilers. The last part, in 152 closely printed pages, contains the bibliography for the first half of the year 1897.

In the *Jahresbericht der Geschichtswissenschaft* Spiegelberg reviews the Egyptological publications that have appeared during the three years from 1894 to 1896; the list of works seems very complete, and contains several items not noted in our Archaeological Reports.

Mr. Grenfell's Report on "*Oxyrhynchus and its Papyri*" and Mr. Hunt's new text of Thucydides drew the attention of the press both at home and abroad to the existence of the "Archaeological Report." Naturally, most of the notices were concerned with the Graeco-Roman Branch: in the first number of the *Orientalistische Literatur-Zeitung*, however, the reviewer dwelt appreciatively upon the sections devoted to the Progress of Egyptology. In so multiform a subject it is difficult to make the record complete. The editor has to apologize for the omission of several important items that should have been noted under "Archaeology and Hieroglyphic Studies" last year. They will be found under corresponding headings in the present issue.

The Congress of Orientalists held at Paris in September last was very successful. M. Maspero was the mainspring of its organization, and M. Naville was president of the Egyptian section. Some interesting papers are reported by OFFORD (*P.S.B.A.* xix. 305). The next Congress is to be opened on the Capitol at Rome, in October, 1899.

The "fourth remodelled edition" of Baedeker's handbook for Egypt has appeared in English. It is now in one volume. The corresponding German edition was published last year, and a French edition has completed the series. The English version has been carefully brought up to date so as to include the latest discoveries, and presents some considerable alterations from the German. Edited as it is by Prof. Steindorff of Leipzig, its archaeology is excellent. On the vexed questions of transliteration and vocalization, Steindorff is a leading light. It may be doubted whether English travellers will like his method of rendering proper names from hieroglyphs, though the forms he gives are scientifically interesting. It is reviewed by Piehl (*Sphinx* ii. 42), and by Max Müller (*Or. Litt. Zeit.* 143); the latter notices that changes have been introduced into these proper names even between the German and the English editions!

The preliminary work for the great Dictionary has given prominence to sundry practical questions. In *A. Z.* (xxxvi. 18), Pietschmann gives rules for abbreviating references to monuments or publications, in quotations such as are required not only in the Dictionary itself, but also for all scientific work in Egyptology. It is very desirable to have a method that can be generally adhered to. Pietschmann's system, which agrees closely with that observed in the Berlin school for some time past, seldom introduces mere initials and is intelligible enough to every Egyptologist. There is one serious difficulty about it. The citation of an original monument under its proper designation is often very useful; but if this alone is given without reference to the volume, page, or plate of any work in which the monument is published, it must be embarrassing to those not well acquainted with the bibliography who wish to verify the passage quoted; an index of published monuments would remove the difficulty, and perhaps before long it may be forthcoming.

Those interested in the preservation of the monuments of Egypt should not fail to read an important paper by Borchardt in the *Sitzungs-*

berichte of the Berlin Academy (1898, p. 291), on the corrosive effects of the salts derived from ancient habitations, as observed in the temples of Luxor, Karnak, &c., with the results of experiments. The paper is illustrated by photographs, and by a sketch showing how the evil may be combated at Karnak. The present system of pouring a stream through the temple is no preservative, as it cannot effect a complete washing out of the salt. The best thing will be to keep the site as dry as possible. At Philae the temples are at present absolutely dry; no scheme of damming should be allowed to raise the water above a certain height, specified by Borchardt. Much of what is here stated has been apparent to all observers for many years past, but it is excellent to have this authoritative statement as the result of special investigation.

According to a report furnished in March last to the Society of Antiquaries by Mr. Somers Clarke, of which he has kindly allowed me to see the MS., the question of the Philae dam seems to have been settled. The old scheme would have submerged Philae entirely, and the Nubian temples and sites for 100 miles south partially. The new scheme, which is immediately to be carried out, is for a dam that shall raise the water over 6 metres above present high Nile level. From Philae the dam will hardly be visible, but the cataract itself will be completely disfigured. The temples on the island will stand almost clear of the water: according to the old scheme only the tops of the pylons would have remained uncovered. The surface of the island and the foundations of the temples will be submerged and the floors be under water for part of the year, with the exception of parts of the temple of Isis, which stands the highest of the buildings. The brick walls of houses and temple enclosures will melt away, the interesting early Christian Church and the ruins of the earliest temple (that of Nekhtnebef) will be submerged or disappear. In short, of the remains upon the island the temples alone will be preserved. Where these are touched by the water any paintings will of course disappear, but any insecure foundations will be made good, and it is hoped that the Nile waters will not injure the sandstone.

According to Borchardt, however, even the temples will be exposed to considerable danger. It is true that such foundations as are now reached by the high Nile along the quay remain at present uninjured. Here there is a strong current. But when the dam has been constructed, the water will partially stagnate on the nitrous earth of ruined habitations in the island; and although most of the earth has now been removed by excavation, the stone that was in contact with it is

already charged with salts, and here the water would at once begin its work of disintegration.

At any rate, we may concede that the new scheme is a vast improvement on the old, as far as the temples of Philae are concerned. None the less we must look the facts in the face. The unexpected discoveries that take place constantly in every part of Egypt show how much history may lie concealed under the soil which will be flooded not only around Philae, but for some distance south of it, and again south of Asyût, where a subsidiary dam is to be placed. The flooded ground will rot any papyri, coffins, mummies, and in fact all remains except those of stone, pottery, glass, or metal. It is earnestly to be hoped that with the influence of Lord Cromer and of Sir William Garstin, the Egyptian Government will again act as it has already done at Philae, and commission Captain Lyons to excavate and sound in every likely spot of the districts to be submerged before the Nile is allowed to swamp and destroy the archaeological harvest there.

In *L'Ami des Monuments*, 1897, M. G. Foucart has described the work of the Egypt Exploration Fund and of the Egyptian Research Account, and pointed out the part which France might take in promoting excavations in Egypt for the enrichment of her museums and the benefit of science.

EXCAVATIONS AND EXPLORATIONS.

An interesting series of articles by Professor Schweinfurth, written from personal examination of the sites, have appeared in the *Vossische Zeitung* on work at Hieraconpolis, El Kab, Thebes, and Abydos. In other localities a large amount of digging for antiquities has been done by dealers and others. The following is a list of the excavations—doubtless the most important—concerning which some information has been given.

HIERACONPOLIS. See above, p. 6, for an account by Professor Petrie of the great discoveries made in excavations on behalf of the Egyptian Research Account by Mr. Quibell, assisted by Miss Pirie, and Mr. Green, Messrs. Tylor and Somers Clarke defraying a large part of the expenses: interesting information is given also in the *Catalogue of Exhibition of Antiquities of the E.E.F. and E.R.A.*, 1898.

THEBES. In the Valley of the Tombs of the Kings M. Loret has made discoveries of the highest importance. It was here that more than eighty years ago Belzoni found the tomb of Sety I. Little success

has attended subsequent excavations there; for several years past, however, the Arabs have offered to reveal the secret of new royal tombs to wealthy tourists, and now the new Director of the Department of Antiquities has had the good fortune to discover two royal sepulchres, the earliest, and in some respects the most interesting of all yet known in the valley. The first tomb found is that of Thothmes III.; it lies in the angle between Nos. 11 (Rameses III.) and 15 (Sety II.) Its existence was made known on February 12th. As in other cases, the entrance passage is barred by a deep pit occupying the whole width at a little distance from the mouth. The passage opens into a large painted chamber, with roof supported by two square pillars, and having in the corner a stairway leading down into an oval chamber which measures about 50 x 30 ft., with roof supported on two massive pillars. The walls are covered with texts, inscribed on a ground coloured to imitate papyrus. At the end stands the empty sarcophagus of sandstone stained red. The mummy of Thothmes III. was among those found at Deir el Bahri, and every portable thing of value had long since been removed; but wooden statues, broken jars of offerings, and other objects were left, especially in four small rooms, two of which opened out on each side of the sarcophagus chamber. In one of these were two mummies of women, in their coffins. The paintings in this tomb are of importance for the mythology, and, according to M. Loret, one scene represents the mother, three wives, and a daughter of the king. Wiedemann, however, *Or. Litt. Zeit.* p. 257, shows that the supposed mother is merely the goddess Isis.

The second tomb is that of Amenhetep II. It lies not far from the last, but on the other side of the valley, almost opposite to that of Rameses III., and between Nos. 12 and 13. This was found on March 9th. It is on much the same plan as the tomb of Thothmes III., but the sarcophagus chamber, which is in brilliant preservation, is rectangular, with six pillars supporting the roof. The sarcophagus stands on a block of alabaster sunk below the level of the floor. Though all valuables had gone, the spoil remaining for the antiquary was great beyond expectation. The mummy of the king, wreathed with garlands, still lay in the sarcophagus. The floors were heaped with relics in wood, stone, pottery, and glass. In the outer chamber were four wooden barks, on one of which lay an unwrapped mummy, the skull and breast of which are pierced with holes. This was at first thought to have been the victim of a human sacrifice, but though such sacrifices are certainly suggested by some of the sculptures of that time, yet accord-

ing to the evidence at present available, no fresh confirmation of the practice has here been found. In one of the small rooms at the side of the sarcophagus chamber were the bodies of a young prince wearing the distinctive side lock, of a man, and of a woman, all similarly maltreated to the mummy in the outer chamber. In another of these rooms were nine royal mummies—Thothmes IV., in his own coffin; Amenhetep III., in coffin of Rameses III. with the lid of Sety II.; Akhenaten (?), in coffin of Setnekht (according to M. Loret, see below); Siptah, in an altered outer coffin; lid of Setnekht, lying on a mummy presumably of that king; Rameses IV. (?); Rameses V.; Rameses VI. (?), in altered coffin.

These names represent, firstly, the kings of the family of Amenhetep II., and secondly, certain kings of inferior importance. The mummies of the hero kings and builders of the empire in the XVIIIth, XIXth, and XXth Dynasties were found at Dér el Bahri; in the tomb of Amenhetep II. lay the bodies of sovereigns of the same dynasties who enjoyed to the full the fruits of their predecessors' conquests, and of those who reigned feebly. Altogether we now have in the flesh the series of the Theban monarchs of the New Kingdom almost complete. The only important legitimate king still missing is apparently Merenptah, a fact which would be of interest in connexion with the story of the Exodus; Groff, however, believes that the supposed Akhenaten is really Merenptah, *Rec. de Trav.* xx. 224.

The two tombs with their precious contents are temporarily closed by order of Sir William Garstin. A careful inventory of the remains had been drawn up by M. Loret, but unfortunately the objects had been packed for removal to the Museum and even placed on board the Government steamer. From this they were returned to the tombs, pending the deliberate settlement of their fate. It was intended to keep them as far as possible *in situ*; but whatever may be the final decision, it is to be hoped that a full publication will not be long delayed, and meanwhile M. Loret must be congratulated on having made discoveries of such great value for Egyptian history, archaeology, and religion. (See LORET, Report to the Institut Égyptien, printed in the *Journal Égyptien*, March 8th, 1898, and May 14th-17th, 1898; SCHWEINFURTH, *Vossische Zeitung*, June 12th, 1898; WIEDEMANN, *Or. Litt. Zeit.* 1898, p. 213.)

DENDEREH. See Prof. Petrie's report above, also *Catalogue of Exhibition of Antiquities of the E.E.F. and E.R.A.* 1898, and MAX MÜLLER in *Or. Litt. Zeit.* 185.

ABYDOS. The excavations have brought to light the "Tomb of Osiris," the very centre of the cult of the god. The hill of Umm el Ga'ab has proved to be a mass of offerings dedicated to Osiris; within it was found the tomb, an underground chamber, reached by a short flight of fourteen steps 80 cm. (31 inches) broad. Inside was a monument figuring Osiris lying on a couch. The ground round the staircase is enclosed on three sides by a kind of courtyard of crude brick which was entirely open on the E. side, and had a passage way through the W. side. It measured 12 x 14 metres. Fourteen chambers are ranged along the three sides, five on the north, five on the south, and four on the east, the staircase being in the N.E. corner. These chambers were presumably to contain the supplies for the tomb. Around lie about 200 tombs of very early times, the Egyptians desiring to be buried near the "great staircase" of Osiris. AMÉLINEAU, *Journal Égyptien*, February 1st, 1898; SCHWEINFURTH, *Vossische Zeitung*, June 5th, 1898.

EL BERSHEH.—Mr. Crum furnishes the information that numerous large wooden sarcophagi have been found by the Arab dealer, Farag, in the wells of the El Bersheh tombs, and taken to the Gizeh Museum. They are covered with funerary texts of great importance.

OASIS OF SIWAH.—In March last Mr. Silva White attempted to reach Jerabub, the capital of the Senussi sect, but was unable to penetrate beyond the oasis of Siwah. Here he had an unusually good reception, and during the few days of his stay was permitted to photograph some of the ruins of the temple of Ammon, where was the oracle which Alexander deemed worthy of a special journey to visit. The most important discovery made was of an inscribed tomb, apparently of the New Kingdom, though perhaps later. In 1821 Minutoli made some drawings of the temple ruins, which were then in a far better state than now; the cartouche of Nekhthorheb is recognizable in his copies. Mr. White was quite unprepared for antiquarian exploration, but is the first to bring back new information of historical importance from this oasis, though many travellers have visited it. It is much to be hoped that he will be able to revisit the spot, take squeezes of the sculptures on the fallen blocks of the temple, and copy the tomb-paintings. None of his predecessors had been able to establish himself on so friendly a footing with the suspicious and fanatical natives. Such success is to be highly appreciated, while any light that can be thrown on the history and nature of this famous and yet obscure oracle, and of the rites observed there, would be exceedingly welcome.

Mr. Jennings Bramley, who visited the oasis last year, gives an account

of his dangerous journey in the *Geographical Journal*, December, 1897. His description contains some interesting remarks on the reserved, tea-drinking Senussis, but nothing of archaeological interest.

MEMOIRS ON EXCAVATIONS.

LEGRAIN reports briefly the work of restoration, &c., at Karnak, in 1896-7 (*A.Z.* xxxv. 12). From the quay to the temple the avenue of rams is now clear, as also most of the southern part of the great court. The temple of Rameses III., adjoining the latter, has also been consolidated. Two of the most important inscriptions found are published at the same time.

PETRIE (*Six Temples at Thebes*) publishes the results of a season's work amongst the ruins of the funerary temples on the W. bank. The "Six Temples" are those of Prince Uazmes and of the Kings Amenhetep II., Amenhetep III., Merenptah, Siptah, and of his heiress-queen Tausert. The chapter on the inscriptions, including the great "Israel Stela" of Merenptah, is written by SPIEGELBERG. Some very remarkable tools were found in these excavations, and a helmet, probably Assyrian, and belonging to the time of Esarhaddon's invasion. There is also an interesting list of land and sea shells found with ancient remains on various sites; the identifications are supplied by Mr. E. A. Smith, of the British Museum. The book is reviewed by FOUCART, *Rev. Arch.* xxxi. 420; MAX MÜLLER, *Or. Litt. Zeit.* 246; and BORCHARDT (*A.Z.* xxxvi. 84) notes that two of the stelae name settlements of foreign prisoners of war in the temples.

QUIBELL (*The Ramesseum*) gives an account of his excavation of this temple of Rameses II. for the Egyptian Research Account: the translations of the inscriptions are by SPIEGELBERG. The volume contains also a publication of the scenes from the tomb of Ptahhetep.

DE MORGAN (*Recherches sur les Origines de l'Egypte*, II.) describes, *inter alia*, the royal tomb and its contents excavated by him at Naqadeh, and since identified as that of Menes.

AMÉLINEAU (*Les Nouvelles Fouilles d'Abydos, deuxième campagne, 1896-7*) gives a summary account of the finding of a great royal tomb at Abydos (that of Kha-Sekhemui).

PETRIE (*Deshasheh*) publishes the results of his work on this site for the Egypt Exploration Fund. The volume contains copies of the interesting but much injured sculptures in the Vth Dynasty tombs of Anta and Shedui, including a unique battle-scene; photographs of the statues

of Nenkeftka, his wife and son (Vth Dyn.); and a detailed account of the modes of burial observed in this Old Kingdom cemetery. The quantity of clothing found with some of the bodies was remarkable. The book has been reviewed by MAX MÜLLER, *Or. Litt. Zeit.* 247. DR. PAGE MAY (*British Medical Journal*, December 4th, 1897) figures and describes some bones from the Old Kingdom cemetery at Deshâsheh showing rheumatoid arthritis.

GAYET (*Annales du Musée Guimet*, xxvii. part 3) describes, giving numerous plates, the excavations undertaken at the expense of M. Guimet on the site of Antinoë, the city founded by Hadrian in memory of the drowning of his favourite near that spot. A temple of Rameses II. was found, and part of it uncovered. The inscriptions on the columns are in honour of the neighbouring gods, Thoth of Hermopolis, Khnum of Herur, &c. It is a pity that they have not been more carefully copied. A number of the well-known terra-cotta masks of the Roman period were found.

PIEHL (*Sphinx* II. 101) reviews the part already issued of the Text and Supplementary plates of LEPSIUS' *Denkmäler*.

PUBLICATIONS OF TEXTS.

KALABSHEH. Inscriptions from the two chambers preceding the sanctuary of the temple. BOURIANT, *Rec. de Tr.* xx. 193.

EDFU. ROCHEMONTEIX, *Temple d'Edfou, publié par E. Chassinat* (*Miss. Arch. franc.* x. 4, nearly completing the first of the two volumes of which this publication will consist). Compare Chassinat's reply to Piehl's attack on the publication, *Rec. de Tr.* xx. 1.

EL KAB. Inscriptions on two statues, SAYCE, *Rec. de Tr.* xx. 111.

The interesting little temple of Amenhotep III., standing in the valley behind El Kab, has been published by J. J. TYLOR, in a handsome volume, with plans and a chapter of notes descriptive of the architecture by SOMERS CLARKE. The graffiti, &c., on the temple are reserved for future examination. The sculptures of Amenhotep III. were partly defaced by Akhenaten, and were restored by Sety I. The temple was built on a platform, the sanctuary, which remains nearly perfect, being preceded by a forecourt now entirely destroyed. This forms the third volume in the series of *Monuments of El Kab*.

KARNAK. Headless statue of Mentuemhat, governor of Thebes (XXVth Dyn.), with interesting inscriptions, and a very fine head probably representing the same person. MISS J. GOURLAY and PERCY E. NEWBERRY, *Rec. de Tr.* xx. 188.

Plan of the temple of Apt, indices to the inscriptions, &c., a useful completion of the monograph on this little temple in ROCHEMONTAIX, *Œuvres*; BAILLET, *Rec. de Tr.* xx. 100.

An enlarged edition of Bissing's Bonn dissertation of 1896 on the Statistical Table, made after collation of the texts of this great record of Thothmes III., part of which was removed to the Bibliothèque Nationale. BISSING, *Die Statistische Tafel von Karnak*, reviewed by MAX MÜLLER, *Or. Litt. Zeit.* 177, PIEHL, *Sphinx* II. 108.

Texts of two granite stelae found by LEGRAIN in excavating in the great court of Karnak near the temple of Sety II., Dyns. XXI.-XXVI., with translation by ERMAN (*A. Z.* xxxv. 12, 19). The first text is a decree of Amen confirming the lands of a high priest of Amen and governor of Upper Egypt named Auarmeth (?) to his son Khaenuast. The farms, trees, slaves, &c., are enumerated in detail with the prices paid for them. Erman in his remarks on the inscription (p. 19 *et seqq.*) points out that it is practically the will of the high priest, sanctioned by the god. About 400 acres were bought for less than 100 oz. of silver, and thirty-two men and women for less than 50 oz., so that a serf or slave was worth about six acres of land, which seems a high valuation.

MEDINET HABU. Texts of the XVIIIth Dyn. and texts on the pylons preceding the chapels of Ameniritis Shapenapt and Nitocris; DARESSY, *Rec. de Tr.* xx. 72.

RAMESSEUM. Stela of Amenhetep III., published in Petrie's *Six Temples*, on the back of which is Merenptah's "Israel inscription": with translation and commentary, SPIEGELBERG, *Rec. de Tr.*, xx. 37; cf. *Or. Litt. Zeit.* 156-7.

DÊR EL BAHRI. Additions and corrections to the important inscriptions from Dêr el Bahri published in *Rec. de Tr.* xviii. 91; NAVILLE, *Rec. de Tr.* xix. 209.

KURNEH. Three chapters of the Book of the Dead belonging to one Se.aa, inscribed on linen wrapping; from an XVIIIth Dyn. grave; DARESSY, *Rec. de Tr.* xx. 72.

First part of a memoir on the tomb of Sennefer, the ceiling of which is beautifully decorated with paintings of vines; VIREY, *Rec. de Tr.* xx. 211.

DÊR EL GEBRAWI (Beni Muhammed el Kufur). Inscriptions from the tombs, completing a previous contribution; SAYCE, *Rec. de Tr.* xx. 169.

ESHMUNÊN. Inscription on altar; DARESSY, *Rec. de Tr.* xx. 86.

SAKKÂREH. The scenes and inscriptions from the tomb of Ptahhetep, copied by Miss Pirie and Miss Paget, published in Quibell's *Ramesseum*.

KAHA (near Benha); DARESSY, *Rec. de Tr.* xx. 85.

SAIS. Fragment of inscribed cubit; *id. ib.* 78.

SAFT EL HENNEH; *id. ib.* 76.

KUM ABU YASIN (near Horbeit); *id. ib.* 78.

TUKH EL KARAMUS; *id. ib.* 85.

SINAI PENINSULA. Twelfth Dynasty tomb at Sarabut el Khâdem, the funerary character of which had been overlooked; BORCHARDT, *A. Z.* xxxv. 112.

ROME. Description of the obelisks at Rome, with printed texts, translations, &c., and excellent photographs of the two principal obelisks. Seven date from the XVIIIth, XIXth, and XXVth Dyns.; six are of Roman make. Of the seven, one was brought from Thebes, one from Sais, and four were brought from Heliopolis to adorn the capital of the empire. MARUCCHI, *Gli Obelischi Egiziani di Roma*; reviewed by PIEHL, *Sphinx*, ii. 95.

FLORENCE. Inscriptions on monuments in the Museum; PELLEGRINI, *Rec. de Tr.* xix. 215, xx. 86.

SENS. Inscriptions and monuments in the Museum; BAILLET, *Rec. de Tr.* xx. 176.

HIERATIC.

The second instalment of the Kahun Papyri has been published, comprising all the remaining facsimiles, with transcription, translation, and commentary. It includes wills and other legal documents from Kahun, accounts of all kinds, and letters; and from Gurob a letter to Amenhetep IV., &c. GRIFFITH, *Hieratic Papyri from Kahun and Gurob (principally of the Middle Kingdom)*, reviewed by MASPERO, *Journal des Savants*, Fév.-Mars, 1898.

EISENLOHR, *P. S. B. A.* xix. 252, concludes his comments on the Rollin papyri.

Hieratische papyrus aus den Königlichen Museen zu Berlin, 3tes heft. This instalment contains in fine facsimile the end of the Ritual of Amen and fifteen imperfect pages of a Ritual of Mut.

A very interesting papyrus of the XXIst Dyn., relating the voyage of an Egyptian from Tanis to Cyprus, &c., has been published with photographs by its owner, Prof. GOLÉNISCHEFF, in the *Festschrift für BARON ROSEN*: cf. *Or. Litt. Zeit.* 140.

DEMOTIC.

The *Demotische Lesestücke* of Prof. KRALL (Part I.) is a series of clearly autographed facsimiles of important demotic texts, including the

text of the Rosetta stone, the Leyden fable, the story of Setna, &c. Demotic scholars have hitherto been satisfied with conventional transcriptions, leading to numberless errors, or with photographic reproductions which often leave the reading doubtful and are in places very obscure. This excellent and cheap series of autographic facsimiles is very convenient and easy to read from, and admits of ready comparison with other copies or with photographs where it may seem desirable to test the accuracy of the text. Unpretending as it is, the *Lesestücke* is the best publication in demotic that has appeared for many years. The facsimile of the Setna story in Mariette's Papyri of Bulaq is extremely good, but the present copy is clearer and in places more correct. Krall's *Lesestücke* should make the study of demotic more popular amongst Egyptologists. It certainly will smooth the road of the beginner very greatly.

E. BOUDIER has published a *Contrat inédit du temps de Philopator*, with facsimile; also an attempt to discover the scansion of Egyptian in the so-called satirical poem and that of Moschion, and to restore the vocalization. BOUDIER, *Vers Égyptiens* (with facsimiles and a letter from E. Revillout).

Facsimile transcriptions and translations of an inscription of M. Aurelius and L. Verus at Philae, and of a curious collection of phrases on an ostrakon, are published by HESS (*A. Z.* xxxv. 144).

HISTORY.

The past year has been rich in discoveries relating to the earliest dynasties of Egypt, which previously seemed quite without contemporary record. The first to identify names of primitive kings from newly-discovered monuments was SETHE (in *A. Z.* xxxv. 1), who established pretty clearly and very ingeniously the identity of two royal names on the objects found by Amélineau at Abydos with the cartouches of two of the earliest kings in the Abydos list. These are Semti (?), the fifth king of the first Dynasty, corrupted in later times to Sepati (?), and Mer-baa-pu, the sixth king of the same. (The equation of Semti (?) with Sepati (?) is helped by a variant of the king's name from the good text of Nu, given in Budge's *Book of the Dead*, p. 145, l. 14.) In the next place, BORCHARDT cleverly read the name of Menes on an ivory plaque from the royal tomb at Nakâdeh (*Sitzungsbericht d. k. Pr. Akad.* 1897, 1054). Then, almost simultaneously, MASPERO (in *Rev. Crit.* 15 Dec., 1897) likewise read Menes' name on the same object and made suggestions as to the early inscriptions from Abydos published by Jéquier in

De Morgan's *Ethnographie Préhistorique* which have since been verified by comparison with the originals. Amongst the inscriptions the name of the important queen Hepen-maat, of the IIIrd Dyn., occurs, and in its most essential features was recognized by Maspero. Again (in the *Rev. Arch.* xxxii. 307), Maspero reports Daressy's discovery of seals of the king Perabsen at Abydos, the priesthood of which king is associated with that of Send of the IIrd Dyn. on a monument of the Old Kingdom; Maspero, however, would attribute him to the end of the IIIrd Dyn.

WIEDEMANN alone disputes the identification of Menes. In *P. S. B. A.* xx. 113, he suggests that the supposed cartouche of Menes really represents a building, and he even wishes to place all the new royal names and associated objects into the period just before the IVth Dyn. (*Or. Litt. Zeit.* 190). Several kings besides those already identified are represented at Abydos, chiefly by their Horus names, which do not appear in any of the lists of kings. These are Ka-a, Den (whose name is also found on an ivory plaque in Mr. Macgregor's collection; SPIEGELBERG, *A. Z.* xxxv. 7), Zet (?), Az-ab, Kha-sekhemui (MASPERO, *Rev. Arch.* xxxii. 307; occurs also at Hieraconpolis), and Nar-mer (?), so to be read by comparison with the Hieraconpolis palette.

MAX MÜLLER, *Or. Litt. Zeit.* 102, discussing the inscriptions published by Jéquier, argues for placing these kings in the period before Menes, because Menes himself and other identified kings of the Ist Dyn. appear to have made offerings at their tombs; but the evidence of this is very doubtful. On the other hand, BISSING, *L'Anthropologie*, ix. 241 *et seqq.*, argues that at any rate some of these kings ruled both Upper and Lower Egypt, and should therefore be subsequent to Menes. His article was written with a knowledge of Mr. Quibell's find at Hieraconpolis of the palette of King Nar-mer (published by QUIBELL, *A. Z.* xxxvi. 81). From the same excavations at Hieraconpolis we have also the name of another new king, Besh, written in a cartouche; *ib. id.* 83.

Summing up, we seem to gather that Menes, the traditional founder of the united kingdom of the two Egypts, was buried at Nekâdeh, opposite the entrance of the Coptos road from the Red Sea, and that his successors of Dyns. I. and II. (Thinite) were buried at Abydos in the Thinite nome. We also know that there are two pyramids of the IIIrd and others of the IVth and Vth Dyns. scattered in the Memphite region: they indicate that the royal Residence was not fixed at Memphis, but shifted between the Faiyûm and the apex of the Delta, until the VIth Dyn. established itself definitely at Memphis.

Some inscriptions on private grave-stelae of the earliest period from Abydos are published by ERMAN, *A. Z.* xxxv. 11.

DARESSY has a note on two obscure royal names of the Old Kingdom beginning with Horus; he also records the discovery of the cartouches of Sebekhetep II. and of a new king, Mentuemsaf of the Middle Kingdom, at Gebelên. *Rec. de Tr.* xx. 72.

In publishing some historical scarabs in the collection of Mr. John Ward the present writer has taken the opportunity of discussing the group of kings which Flinders Petrie had observed from the style of their scarabs to be of the same period as Khyan, who must be placed either at the beginning or at the end of the Middle Kingdom. *P. S. B. A.* xix. 293.

MAX MÜLLER reviews the evidence that may throw light on the obscurity that surrounds the Hyksos period. He points out that according to the inscription of Hatshepsut referring to the time, "Aamu, and strangers amongst them," then held Lower Egypt. He concludes that the "strangers"—who are thus opposed to the Aamu Easterns, familiar to the Egyptians—were non-Semitic and from North Syria; they were the ruling class, upheld by a small body of soldiers of their own nationality. Set was the Hyksos dynastic god, probably for no other reason than that he was the local god of their Egyptian capital, Avaris. Also, in the opinion of the writer, there was only the one dynasty of six Hyksos kings, the most important of the latter being Khyan, whose empire may have extended as widely as that of Thothmes III., if not still further. The paper is acutely reasoned: the first two conclusions are very important. *Studien zur Vorderasiatischer Geschichte*, pp. 1-26 in the *Mittheilungen der Vorderas. Gesellschaft*.

In *A. Z.* xxxv. 30 *et seqq.* NAVILLE reviews at great length the recent publication by Sethe which proposed a new order for the succession of the kings of the XVIIth Dynasty from Thothmes I. to III. M. Naville contests nearly every point in Sethe's elaborate theory. LIEBLEIN also discusses the question whether Thothmes III. was the son of Thothmes I. (*P. S. B. A.* xx. 93). SETHE, however, in *A. Z.* xxxvi. 24 *et seqq.*, replies vigorously to M. Naville's attack in an article of fifty-seven pages accompanied by sketches showing the mutilations of sculptures consequent on the various phases of the family quarrels which he supposes to have arisen between Thothmes I., II., and III., and Hatshepsut. Certain mistakes pointed out by the reviewers of his first essay are now corrected and other points modified in accordance with new materials obtained from the publication of *Deir el Bahari*, from Lepsius' MS. collections, and

from originals in the Gizeh Museum. But in the main Sethe finds his theory confirmed. It now stands as follows:—

On the death of his heiress-wife Thothmes I. abdicated. From that time a legitimist party pushed the claims of the heiress-queen, Hatshepsut, whose name therefore appears from time to time very prominently upon the monuments, while another party, represented by the kings, cut out her cartouches, inserting those of Thothmes I., II., or III., according to circumstances. At first Thothmes III. (eldest son of Thothmes I., but by an inferior wife) reigns, having married his half-sister, the aforesaid Hatshepsut, who had full royal blood. After five or six years Hatshepsut appears as co-regent with her husband, but subsequently the latter wearied of her and erased her figure from the sculptures, generally replacing it by a table of offerings which could be placed before the god by whom the queen had, in the original design, been greeted. But the power of Thothmes III. waned, and Thothmes II., the fully royal son of Thothmes I., appears. Thothmes II. dies and Thothmes III. again reigns with his queen as co-regent. At last, in his twenty-first year, Hatshepsut dies, Thothmes III. reigns alone, and commences his career of conquest. According to this scheme the years of the reigns of Hatshepsut and Thothmes II. are included in the reign of Thothmes III., for the break in his reign would no doubt be ignored in his regnal dates. Hatshepsut was permanently excluded from the list of kings and her cartouches were destroyed by Thothmes III., but against Thothmes II. the latter never bore any malice. M. Naville quotes instances in support of the old theory that Thothmes II. was husband of Hatshepsut. Sethe denies that he ever reigned with that queen and proves his argument in two points out of three; the third point requires verification, but probably is on the same footing as the others. He denies that Amenhotep IV. destroyed Hatshepsut's name and titles. On p. 64 there is a note very ingeniously explaining the *sed-heb*, or thirty years' jubilee, as counted not from the year of a king's accession, but from that of his proclamation as crown prince. This seems, on the facts, exceedingly probable.

NAVILLE (*Rec. de Tr.* xix. 214) gives the true form of the prenomen of king Tafnekht on a monument at Athens.

WINCKLER (*Alt. Forsch.* I. 474) reviews the course of the Egyptian campaigns of Esarhaddon and Assurbanipal, with the help of new documents; see also some further fragments, *ib.* II. 1 *et seqq.*

From the stela of the Dream and other sources, SCHÄFER (*A. Z.* xxxv. 67) proves that Tanutamen reigned at least two years after the death of

Taharkā and contemporary with Psammetichus. During Taharkā's lifetime he had been especially entrusted with the administration of Upper Egypt, and in contrast to his father's case no opposition was shown when he assumed full powers on the death of Taharkā.

ERMAN (*A. Z.* xxxv. 19), translating the great Saite stela found at Karnak by Legrain, shows that it records the *adoption* of Nitakert, daughter of Psammetichus I., as divine wife of Amen, and the assignment to her by the gods of revenues in different localities in Upper and Lower Egypt. He proves that the "divine wives" so frequently mentioned about this period were usually daughters of the reigning king, and if the king for the time being desired that his daughter should take the title, it was customary that the lady already in office should adopt the candidate as her daughter. These adoptive relationships have introduced great confusion into our Egyptian genealogies; Erman proceeds to give an entirely new table of the relationships of these divine women with the kings.

DARESSY (*Rec. de Tr.* xx. 83) also corrects a point in the genealogy of Nitakert, approaching the position taken up by Erman, of which Daressy had apparently no knowledge at the time of writing.

MAX MÜLLER (*Studien zur Vorderas. Gesch.* 54) upholds the evidence of the O.T. that Necho overcame Josiah at Megiddo, not at Migdol, as Herodotus relates and Winckler and others have thought.

WINCKLER (*Altor. Forsch.* I. 504) recognizes a reference to Nebuchadnezzar's overthrow of Necho in the inscription at Wady Brissa.

WIEDEMANN (*Rec. de Tr.* xx. 133) against the evidence of the classical authors, supplies a fresh document in support of the view that there was a co-regency of Amasis with Apries.

WINCKLER (*Altor. Forsch.* I. 511) retranslates the inscription of Nebuchadnezzar's campaign against Amasis.

BÉNÉDITE (*Gazette des Beaux Arts*, xviii. 35) publishes in heliogravure a royal head of the Saite period recently presented to the Louvre, which he shows to be of Psammetichus III., from a fragment of the Horus-name preserved on the back. This fine head is of great interest as being the only known portrait of the young king whose misfortunes are so touchingly painted by Herodotus.

WILCKEN (*A. Z.* xxxv. 81) analyzes the hieroglyphic stela of Buto, naming Ptolemy I. as satrap, a very important monument of the early days of Greek rule in Egypt. The same Greek scholar writes lengthily (*ib.* 70) on the trilingual inscription of Philae, which is very instructive from the classical point of view as a monument dating from the com-

mencement of the imperial administration in Egypt. Cornelius Gallus, Governor of Egypt under Augustus, offended his master by boastful records of his own exploits. Erman had raised a doubt whether the priests, in framing the hieroglyphic legend, had not changed the ascription of victory from Gallus to Augustus, a view adopted by Mommsen. But Wilcken deals with this opinion at great length and disproves it.

DARESSY (*Rec. de Tr.* xx. 80) gives variants of the disputed Roman cartouche at Tahta.

ROST (*Untersuchungen zur Altor. Gesch.*, pp. 120 *et seqq.* in *Mitth. d. Vorderas. Gesells.* Feb. 1897) discusses Egyptian chronology before the XXth Dyn., with the assistance of the Babylonian synchronisms of the Tell el Amarna period.

LEHMANN (*Zwei Hauptprobleme der altorientalischen chronologie*, pp. 194 *et seqq.*) devotes an appendix to the calendar of the Papyrus Ebers.

MAX MÜLLER (*Studien zur Vorderas. Gesch.* 32) writes on the methods of dating in Assyria and Babylonia and the use of regnal dates, adopted late by the Assyrians, but used from the earliest times in Egypt.

SETHE's learned articles in *Pauly-Wissowa's Encyklopaedie* (now at "Ch") include Cheops, Chephren, and other royal persons.

GEOGRAPHY.

MASPERO (*P. S. B. A.* xx. 123) places Per Peg (near Herakleopolis) of the Piankhi-stela at El Foqâ'.

DARESSY (*Rec. de Tr.* xx. 80) gives notes on the Geographical Papyrus of Tanis: and on the "palace" of the Harris papyrus at Medinet Habu, which he shows to have been not the stone tower now existing, but a brick building that has disappeared, of which, however, there are clear signs on the south side of having been built at right angles to the temple.

In *Rev. Arch.* xxxi. Pl. xiv. a reduced copy is given of the Byzantine mosaic of a map representing Lower Egypt and Palestine, recently found at Madeba.

DE MORGAN's *Carte de la Nécropole Memphite, Dahchour, Sakkara, Abousir*, is a valuable survey of the region indicated, showing the position of all pyramids, tombs, or other ancient structures discovered there, and distinguishing by colours the periods to which they belong.

FOUCAERT (*Rec. de Tr.* xx. 162) prints a number of interesting notes on the ancient sites in the Delta. He gives a new plan of the ruins of Sais and the names of several new sites, the most important being Shûnet Yûsif (also called Dashnûn, near Abû Shaḡuk) with a large enclosure, and Tell Balsûn or Hurdi el Ḳadîm in the Menzaleh region.

SCHWEINFURTH and LEWIN in *Zeits. d. Gesells. für Erdkunde zu Berlin*, xxxiii. 1898, print a memoir on the topography, mineral products, and geology of the Wady Natrûn, with a map, largely from information furnished by Mr. A. H. Hooker, director of the department of Egyptian finance concerned with the salt tax. The natron (carbonate of sodium) appears to be partly formed in the soil as the water percolates from the Nile to the Wady—which is 40 kilometres distant from the river—partly by the minute vegetable and animal organisms which abound in most of the lakes, giving them a reddish or purple colour.

SETHE's geographical articles in the *Real-Encyclopædie* (under "Ch") are about forty in number, the longest being "Chemmis," "Chembis," "Chenoboskion."

FOREIGN GEOGRAPHY.

DARESSY (*Rec. de Tr.* xx. 113) publishes long lists of names of conquered countries and cities from Medinet Habu, with references to other lists. The discussion of them is to follow.

MAX MÜLLER (*Studien z. Vorderas. Gesch.* 35) finds the name of the Sabaeans in hieroglyphs on a stela of Darius, and compares the later occurrences at Ombos and Hermonthis. He farther suspects (*l. c.* 51) that a name, "Agupta," which appears in New Kingdom lists of conquests, is a ludicrous inclusion of the foreign name of Memphis (= Aegyptus), obtained by a too zealous collector of names from some cuneiform documents. The idea seems rather far-fetched. In the *Mittheil. d. Vorderas. Gesells.* 1897, *Sammelheft* 26 *et seqq.*, he has notes on Botrys, on Winckler's identification of Yarimuta with Lower Egypt, on Unki = Eg. Unug, and Papakhu = Eg. Pabukh, the last being probably = Bambyke (WINCKLER, *l. c.* p. 32).

WINCKLER (*Mittheil. d. Vorderas. Gesells.* 1898, i.) re-examines the evidence for distinguishing two *Musri*, one meaning Egypt, the other a country in North Arabia. He finds "Misri" (? Egypt) and "Musri" in one inscription, apparently as distinctive names for the two countries. Elsewhere the names are often alike, but "Misri" for Egypt occurs first in the inscriptions of Esarhaddon. The river "of Egypt" should be "of Musri," and So, king of Egypt, in Hosea, should be corrected to "Sibi tartan of Musri." Later, *l. c.* part 4, he finds also an Arabian Kusi besides the Ethiopian (i.e. Cush).

SAYCE (*P. S. B. A.* xix. 291) points out some evidence as to the situation of Qatna.

FOREIGN RELATIONS.

An important edition of the *Tell el Amarna Letters* by WINCKLER was by accident not mentioned in last year's Report. The German edition is in the *Keilinschriftliche Bibliothek*, part v., and an English edition was issued simultaneously. It contains careful transliterations of all the letters written in a known language, with translations opposite, indices of words and names, and summaries of the contents of the letters. This valuable edition has given rise to PETRIE's *Syria and Egypt from the Tell el Amarna Letters*, which is really the elaborate chapter on the decline of Egypt in Syria in his History, vol. ii., corrected and amplified. Here the documents are grouped and the contents summarized, with indices of places and persons, identifications of place-names, and an attempt to systematize the information regarding persons named in more than one letter, by which means the relative dates of the documents can often be fixed. These works of Winckler and Petrie are reviewed together by MASPERO, *Journal des Savants*, Mai, 1898.

TRAMPKE's *Syrien vor dem Eindringen der Israeliten*, reviewed in *Or. Litt. Zeit.* 183, is another work founded chiefly on the Tell el Amarna letters.

PEISER (*Or. Litt. Zeit.* 135, 196) has begun to publish his collation of Winckler's edition of the letters with the originals at Gizeh.

WINCKLER (*Mitth. d. Vorderas. Gesells.*, 1897, *Sammelheft* 36) shows that he had been mistaken in attributing Letter No. 125 to princes of Nukhashi: it was from Aziri's agents to Aziri himself, who seems to have been in "honourable confinement" at the time.

KNUDTZON (*A. Z.* xxxv. 141) doubtfully reads in the imperfect beginning of letter No. 35 the greeting from Shubbiluliuma, king of the Khatti, BORCHARDT suggesting that this king is Saparuru, the grandfather of the Hittite king Khetasar, who made the treaty with Rameses II. Cf. WINCKLER, *Or. Litt. Zeit.* 88. MAX MÜLLER (*ib.* 153) doubts if the identification with this Saparuru is chronologically possible.

KNUDTZON (*Zeit. f. Assy.* 1897) would correct the reading of the Babylonian king's name Kallima-sin to Kadashman-Bil.

SAYCE (*P. S. B. A.* xix. 281) gives a fresh reading and conjectural translation of the "Arzawa" letter at Gizeh, the language of which is unknown (No. 10 in WINCKLER-ABEL).

WINCKLER (*Mitth. d. Vorderas. Gesells.* 1897, *Sammelheft* 39) considers that the visit of Ishtar of Nineveh to Egypt (letter No. 20) was entirely political. Dushratta of Mitanni had no doubt taken Nineveh, and sent

the goddess to Pharaoh as a religious sign of the submission of Nineveh to Pharaoh. The return of the goddess to Dushratta would be the sign that Pharaoh gave the city back to him. Probably the king of Mitanni was under some great obligation to Amenhetep, and treated the latter, of friendship, not of necessity, as if he were his suzerain.

MAX MÜLLER (*Rec. de Tr.* xx. 31) prints notes on the "Israel stela" of Merenptah, and NAVILLE, *ib.* 32, follows with remarks on the last lines of the same.

SPIEGELBERG (*Zeit. f. Ass.* xiii. 47) prints a collection, chiefly from new or little-known sources, of Semitic proper names written in hieroglyphs of the time of the New Kingdom, with interesting comments.

MAX MÜLLER (*Studien z. Vorderas. Gesch.* 39) suggests that the Minaean (S. Arabian) inscription from Egypt of the time of the Ptolemies is dated in the reign of Epiphanes. The bad script is sufficiently explained by the clumsiness of an Egyptian engraver, not accustomed to forming the characters of the South Arabian alphabet. It is no criterion of relative age, as has been argued by those who attribute the Minaean inscriptions in Arabia to a very early date. He rejects the idea that the Madai of another Minaean inscription can be the Mazai or Ethiopian mercenaries of Egypt. The same writer (*ib.* p. 42) deals with the trade of Egypt with Punt, which lies in Africa, not in Arabia, on the Red Sea coast.

H. R. HALL (*Classical Review*, 274) publishes and comments fully on an interesting Greek inscription of the time of Philopator, being a dedication by the *personnel* of the royal Elephant Hunt in Ethiopia.

PETRIE (*Tr. Roy. Soc. Lit.* xix. 1) has written on the *Relations of Egypt and Early Europe*, as shown by archaeology, with illustrations.

APOSTOLIDES, *Essai sur l'Hellénisme Égyptien*. The patriotic enthusiasm of this writer leads him to the discovery that Greek genius supplied the motive power to Egyptian art from the earliest times, and that Egyptian culture was little more than an offshoot of Hellenism!

WRITING AND LANGUAGE.

FOUCAET (*Rev. Arch.* xxxii. 20) has an article on the history of Egyptian writing, *à propos* to *Beni Hasan III*.

BORCHARDT (*A. Z.* xxxv. 103) makes valuable observations on the facsimiles in *Beni Hasan III*, and gives fine examples of three additional signs from Old Kingdom tombs. This book is also reviewed by PIEHL, *Sphinx* II. 33.

V. CALICE (*A. Z.* xxxv. 171) deals with the growth of the use of horizontal *m*. He also suggests that *sáh* "nobility," written with a goat wearing a collar, has the same origin as the Arabic *srh* "to be free"; cf. German "Freiherr." An ingenious and attractive idea.

MÖLLER (*A. Z.* xxxvi. 166), from a late text, confirms the reading *byt*, for the bee.

PIEHL (*A. Z.* xxxvi. 85) finds an instance of the word "honey" spelt *baut*, or *ubat*. In *Sphinx* II. 1, the same writer gives the meaning of several very curious words and signs in Ptolemaic and Roman inscriptions; *ib.* 4, a note on the Egyptian word for 6; *ib.* 59, a note on the Ptolemaic word *akem* "shield"; *ib.* 60, a note on the false substitution of the lion for the plough through misreading of the hieratic; *ib.* 130, a note on a false word in Brugsch's Dictionary; *ib.* 87, many emendations of the texts of Edfu; *ib.* 112, review of Erman's *Gespräch eines Lebensmüden*; *ib.* 52, short reviews of various memoirs; *ib.* 76, notes that Ptolemaic variants give *t* for the fem. suff. 1st pers. sing., and suspects that this inflexion is ancient. In *P. S. B. A.* xx. 190, he has also a note on the reading of the "diadem" title, and on words from Ptolemaic texts.

V. BISSING (*Rec. de Tr.* xix. 187) discusses the uses of the particle *ist* in Dyn. XVIII.

GRIFFITH (*P. S. B. A.* xix. 293). Some philological notes.

MASPERO (*Rec. de Tr.* xix. 149; xix. 146) continues his studies on the vocalization of Egyptian. Reviewed by PIEHL, *Sphinx* II. 121.

MORET (*Rec. de Tr.* xix. 121) continues his article on the word *amakh* "féal."

LIEBLEIN (*P. S. B. A.* xx. 202) contributes notes on Egyptian words in the Bible.

ERMAN (*A. Z.* xxxv. 152) attacks Ethiopian hieroglyphs—which are hitherto unread. Starting from Lepsius' discovery of a certain royal name written both in Egyptian and in Ethiopian, he identifies several signs and groups.

RELIGION AND MYTHOLOGY.

PETRIE, *Religion and Conscience in Ancient Egypt*. Seven lectures giving an analysis of the Egyptian pantheon (racial origin of the separate deities), and of Egyptian moral sayings, &c., reviewed by MASPERO, *Rev. de l'Histoire des Religions*, xxxvii. 453.

PIEHL (*Sphinx* II. 119) reviews Lange's account of Egyptian Religion in DE SAUSSAYE'S *Lehrbuch der Religion's Geschichte*.

MASPERO (*P. S. B. A.* xx. 135) draws attention to a passage in the funerary texts of the New Kingdom referring to the notion that the *Ba*, or soul, received refreshment from the midst of a sycamore tree. He also analyzes the common formula of adoration *ânex her-k* as a survival in words of a savage form of greeting, and would translate it, "rubbing the face" of god or man to draw his attention. In *Rev. de l'Hist. des Rel.* xxxvi. the same writer finishes his study of the "Table d'Offrandes" part of the funerary ritual, and *ib.* 406, identifies the provenance of the inscriptions in Part III. of Dümichen's *Peduamenap*, published after the author's death. They are as follows:—Pls. i., ii. from *Peduamenap*, chamber xii., on door to chamber v. (cf. *A. Z.* 1883, 14, and *Todtb.* cxxxvii. A). Pls. iii.—xxvii. Book of Hades viz. pls. v.—xxiv. from Berlin coffin, No. 49, pls. xxv.—xxvii. from Berlin coffin No. 29. Pls. xxxiii.—ix. from temple of Dendereh. Pls. xxx.—xxxi. Incantations against serpents, from *Peduamenap*.

Book of the Dead. The translation by RENOUF unhappily ceased with the June number of the *P. S. B. A.*, but the continuation is promised by M. NAVILLE. A very useful edition in 3 vols. *Text, Vocabulary, and Translation*, has been issued by BUDGE: the best text of the New Kingdom has generally been chosen for it where this was possible. The vocabulary is very full, and the translation is preceded by chapters on the MSS., with some typical facsimiles, and the mythology. The Papyrus of Nu, which furnishes many new chapters to the Text, is a recent acquisition of the British Museum. It is hardly necessary to warn the reader of the utter corruptness of almost the whole text of the Book of the Dead.

WIEDEMANN (*Rec. de Tr.* xx. 144) deals with funerary texts inscribed on bricks; *ib.* 134, notes a dated instance of a certain peculiar designation of the defunct; *ib.* 136, describes a mummiform statuette with bandages (with photograph).

BORCHARDT (*A. Z.* xxxv. 116) notes and explains the prominence given to the head and the eye in the hieroglyphs on many coffins of the Middle Kingdom, and contends that the elaborately-painted coffins with numerous doorways were not meant to imitate houses: in the early forms the doorway is single, and in the later forms of the Middle Kingdom it is given only with meaningless repetition.

WIEDEMANN (*Rec. de Tr.* xx. 141) notes the importance of the head regarded as the seat of life, and considers (*ib.* 143) that the sarcophagi sculptured architecturally represent a tomb rather than a house.

SCHÄFER (*A. Z.* xxxv. 98) points out in inscriptions and in the monu-

mental remains a piece of temple furniture, the use of which had not hitherto been recognized: a number of so-called altars are really stands on which the sacred boat or the figure of the god was placed.

WIEDEMANN (*Urquell*. vii. 21) shows that, apart from ancestor worship, the deification of human beings was not confined to kings, but extended also to men of exceptional eminence, such as Paur (Paser), governor of Nubia, and the wise man Amenhetep, son of Hapu.

In *Urquell*. viii. 57, the same writer gives an account of a creation myth in which Ra figures as creator, from a papyrus of the Macedonian period published by Budge in *Archaeologia*, lii.

KUNDTZON (*A. Z.* xxxv. 107) shows that the name of Amen was struck out of the cuneiform Tell el Amarna letters by the enthusiastic worshippers of Aten. BORCHARDT (*l.c.* 167) notes an instance of the destruction of a "May the king grant" formula, by the same.

BORCHARDT, *A. Z.* xxxv. 168. A certain sculpture from an Old Kingdom tomb as figured in Lepsius' *Denkmäler* seems to represent an Apis sarcophagus and has been frequently referred to as such. Examination of the original, however, has shown that the copy is wrong, a head-rest lying upon the coffin having been misinterpreted as a bull's head and horns.

WIEDEMANN (*Rec. de Tr.* xx. 135) writes on the conception of Horus by Isis, with reference to the new discoveries at Abydos.

TURAIEFF has written a monograph on the god Thoth, with a list of 171 hieroglyphic titles of the god at the end and autographic plates of inscriptions and figures, some of which are new and remarkable. Unfortunately the text, evidently carefully written and occupying 165 quarto pages with index, is in Russian, and is therefore absolutely a sealed book to the present writer. Neither does the editor of the *Sphinx* seem to have on his staff anyone who can decipher it, so that, unless the author will give us a translation, or at least a *résumé* in some other language, the usefulness of his memoir to Egyptologists is likely to be very limited.

MAX MÜLLER, *Or. Litt. Zeit.* 197. Note of the brief period in Dyn. XIX. during which the name Sutekh is found for Set.

LEFÉBURE (*Sphinx* II. 63) writes learnedly on the Set animal named Sha. He considers that it represented originally a kind of hound with cropped ears, the forked tail being a later development.

WIEDEMANN (*Rec. de Tr.* xx. 137) writes on the horse or chariot in representations of Egyptian divinities, especially with Horus. A new instance is illustrated.

MASPERO (*P. S. B. A.* xx. 140) writes on the Egyptian philosopher Ostanès, often in ancient times supposed from his name to have been a Persian, but who really was, as GOODWIN pointed out, the Egyptian *Asdnw*, i.e. the god Thoth.

PIEHL (*Sphinx* II. 37) writes on the name of the deity Khent-n-ma (?) corruptly written in late texts.

KREBS (*A. Z.* xxxv. 100) gives the Greek names of five gods recently found in papyri, and other remarks on Egyptian religion in the Graeco-Roman period.

SETHE's principal articles on Egyptian deities contributed to *Pauly-Wissowa's Encyclopaedie*, under *ch*, are "Chnubis" and "Chon."

LITERATURE.

SPIEGELBERG, *Ebers Festschrift*, 117. Accidentally omitted from the last Report. An interesting little collection of love-songs from a Gizeh ostrakon, Dyn. XIX.—XX.

In the *Library of the World's Best Literature*, edited by C. D. Warner (New York), there is a section on "Egyptian Literature" (119 pp.), by GRIFFITH. With the exception of the story of the Shipwrecked Sailor, reprinted from Petrie's *Tales*, and a few short translations from the German of Erman's *Aegypten*, the whole of the translations are either new or specially revised. These comprise the Stories of Sanehat, of the Doomed Prince, of the Two Brothers, and of Setna. The historical inscriptions selected are the stela of Piankhy and the Inscription of Una. As illustrations of Egyptian Poetry there are Love-songs (contributed by W. MAX MÜLLER), the Hymn to Usertesen from Kahun, the Hymn to Aten and Amen Ra, the Harper's Song, &c. The examples of moral and didactic texts include the Negative Confession, the Teaching of Amenemhat, &c.; an attempt is also made to render the Proverbs of Ptahhotep. A proof extract of the Egyptian section can be consulted in the Edwards Library at University College, London. Probably no other copy is available in England.

NATURAL HISTORY AND SCIENCE.

Botany. JORET, *Les Plantes dans l'Antiquité et au Moyen Age, Histoire, Usages et Symbolisme. Tome I. Les plantes dans l'Orient Classique.* 325 pp. The Egyptian section is written with the help of Loret.

Chemistry. SCHWEINFURTH and LEWIN analyze salt found in a jar at Dér el Bahri, sealed with XVIIIth Dyn. seal. Its analysis agrees closely with that of salt from the Natron Lakes, *A. Z.* xxxv. 142.

Cf. MAX MÜLLER, *Or. Litt. Zeit.* 1898, 222, and SPIEGELBERG, *l. c.*, 259. Apparently it was part of an embalmer's store.

Medicine. In the first half of an elaborate work upon the members of the human body, the late Professor EBERS has discussed their symbolism in speech and writing, as amulets, &c. *Abh. d. k. Bayer. Ak. d. Wiss.* I Cl. Bd. xxi. It is to be hoped that his last illness did not prevent him from writing the remainder of the memoir, on which he was engaged not many months past. LEFÉBURE, *Sphinx* II. 79, writes an interesting note on the Egyptian names of the principal viscera, identifying them with lungs, spleen, brain, liver, and kidneys.

OFEFLE, *Journ. d. Pharmacie im Elsass-Lothringen*, Dec., 1897, treats of the names of drugs in Egyptian medicine, especially of the mystic or technical names which have a mythological bearing.

The first part of BERENDE's *Geschichte der Pharmacie* devotes 50 pp. to Egypt. It is a compilation, but by a practised writer on the subject, and is an indication of the greater interest taken by practitioners and students of medicine in the history of their science.

Metrology. The subject of weights seems to become more complicated with every new discovery. HULTSCH, the well-known metrologist, endeavours to bring order into the chaos, and to establish the relations between different standards of weight used in different countries, or in one and the same country. His argument is carefully tabulated and indexed. He finds that standards of weight—Greek, Roman, Egyptian, Babylonian, &c.—develop on the following fundamental lines of proportion:—

1 : 2	2 : 3	3 : 4	4 : 5	5 : 6
10 : 11	12 : 13			15 : 16
20 : 21		24 : 25		36 : 37

and that a weight of 9.096 grammes (= 140.37 grs.) may be viewed as the basis of all. This weight is the Egyptian *kiti*. Naturally the foundation of this very remarkable theory will have to be examined most carefully before it can be accepted. HULTSCH, *die Gewichte des Alterthums*, in *Abh. d. phil. Cl. d. Sachs. Ges. Bd. xviii.*

Mathematics. BORCHARDT (*A. Z.* xxxvi. 150) explains an obscure calculation in the Kahun mathematical fragments as concerning the contents of a hemisphere.

LAW.

The Kahun Papyri furnish pretty clear evidence of the existence of wills in the Middle Kingdom, though later almost all traces of

them disappear, GRIFFITH, *Wills in Ancient Egypt* (*Law Quarterly Review*, Jan., 1898); reviewed by MASPERO, *Journal des Savants*, Feb., 1898, WIEDEMANN, *Or. Litt. Zeit.*, 86.

REVILLOUT, *Les Actions publiques et privées en Droit Égyptien*, has published the first volume of a series on trials in Egypt, containing his lectures of 1896-7, and dealing with the documents of the New Empire.

Three short memoirs by MORET: *Une Fonction Judiciaire de la XII^{me} Dyn. et les Chrématistes ptolémaïques*; *L'appel au Roi en Égypte*; *La Condition des Féaux en Égypte*. Reviewed by I. LEVI, *Rev. Arch.*, xxxi. 303.

ARCHAEOLOGY.

Prehistoric.

In the first part of DE MORGAN's *Ethnographie préhistorique, et tombeau royal de Négadah* (reviewed by Max Müller, *Or. Litt. Zeit.*, 78; EISENLOHR, *Sphinx*, II. 104), after a few words upholding the palaeolithic age of some of the flint remains in Egypt and in defence of his theory that flint-working ceased about Dyn. III., the author gives a list of "prehistoric" localities in Egypt, and then describes and illustrates their remains in order, utilizing especially the great mass of materials in PETRIE and QUIBELL's *Nagada and Ballas*. WIEDEMANN contributes an illustrative chapter, in which he quotes some passages in inscriptions of the historic period as having reference to unummified burial. In a bulky Appendix Dr. FOUQUET treats of the skulls and diseased bones of the prehistoric people. There is much room for criticism in De Morgan's work, especially in his handling of the whole series of stone implements as if they belonged to one age. Future work must assign definitely to the "prehistoric" types their places in the various historic and prehistoric times. The excavations of the past few years indicate how fully this may be done, if only plunderers will leave sufficient material intact and *in situ* for scientific investigation.

QUIBELL (*A. Z.* xxxv. 134) states the evidence for and against a prehistoric date for the "New Race." The remains from royal tombs at Abydos, and those of Dyn. IV. at El Kab, are later in character than those from the "New Race" cemeteries, though they have many points of contact with them.

WIEDEMANN (*Umschau*, 7, 14 August, 1897) gives an account of De Morgan's finds; and FRAAS (in *Correspondenz Blatt d. Deutsch. Gesells. f. Anthrop.*, 1898) writes on the prehistoric people in Egypt.

BORCHARDT (*A. Z.* xxxv. 105) quotes a very clear instance of a flint knife being sharpened in an Old Kingdom scene of sacrifice in the Gizeh Museum. The chips fall in showers from the flint under the action of a sharpener similar to those figured at Beni Hasan.

MAX MÜLLER (*Studien z. Vorderas. Gesch.* 27) writes on the history of metals in Western Asia and in Egypt.

BISSING (*L'Anthropologie*, ix. 240 *et seqq.*) has printed the first part of an important article on the origins of Egypt, reviewing what has been published during the last three or four years. He deplores the lack of any real record of the work at Abydos, finds many errors of fact in De Morgan's fine volumes, and points out some errors of arrangement in *Nagada and Ballas*, the only trustworthy publication of material for the study of the subject. He proceeds to determine to some extent the succession of styles in the modes of burial, in tomb structure, and in the pottery, contending that none of these afford proof of the presence of two races, the one indigenous and the other coming from the East. As to pottery, the use of the potter's wheel is occasionally observable on all the types except the very earliest. One of the latest styles is largely represented in the tomb of Menes.

TORR (*L'Anthropologie*, ix. 32) suggests that the "ships" painted on the early pottery really represent earthworks. But his argument is overthrown by an instance which he quotes (*Nagada*, lxvii. 14) as showing "rudders" at each end; the rudder, which is indeed at one end, is quite different from the tow-rope, or perhaps anchor, at the other, and rudder and tow-rope are decisive signs of a boat or ship.

SCHWEINFURTH (*Verhand. d. Berlin Anthropol. Gesells.*, 20 March, 1897) discusses the mode of embalmment of the head and extraction of the brain; the "prehistoric" skulls show no openings for these operations. *Ib.*, 16 Oct., this paper was followed by an analysis of the contents of a prehistoric skull by SALKOWSKI. It appeared to contain resin, but the analysis gave no positive result to show that the supposed resin was not altered brain matter. In the same number Schweinfurth discusses the ornament of the prehistoric Egyptians. For the origin of the hieroglyphic "plant of the South," he suggests the *Aloe Abyssinica*, and he notes that the Elephant appears to be harnessed (!) in the prehistoric drawings; but it may be doubted if this appearance is not due simply to a peculiarity of early drawing.

VIRCHOW (*ib.*) gives the results of his examination of the hair of these early people, which is usually very pale in colour. Careful analysis of several examples revealed that the colour is not original, but is due to

changes, wrought not by artificial means, but by the action of the natural salts in the earth. The original colour, preserved in parts, was brown the hair having been what may be called black; the nearest parallels to its colour and texture are found in the later Egyptian graves. It, therefore, affords no argument for a Libyan origin of these people.

SCHWEINFURTH (*Bulletin de la Soc. Khed. de Géogr.*, iv. 2, and *Verh. d. Berl. Anthropol. Gesell.*, June 19th, 1897) has written two papers on the elements forming the early population of Egypt. Naturally, the theories here embodied must be considered largely as tentative. Arabia, Babylonia, and Egypt are the corners of a triangular space in which culture developed. The first was particularly the source of "men, mind, and of natural products": it produced the ancestors of the Hamitic race, and afterwards developed at home the Semitic race. It gave also to Egypt two sacred trees, the Sycamore and the Persea. From Babylonia came bronze and the culture of cereals. While Egypt was inhabited by autochthones, pastoral immigrants from Arabia entered the Ethai and tamed the wild ass of the highlands (*Equus taeniopus*), acquired the art of working in hard stone, and then, entering the Nile valley, learnt to practise agriculture. The Delta was almost inaccessible and the desert route from the N.E. difficult, but at length Babylonian influence came in with bronze and corn; the Arabian stock was driven back into the desert, and is now represented by the 'Ababdeh.

Earliest Historical Period.

The necropolis excavated by Prof. Petrie was at Tûkh, near Nakadeh. At Nakadeh itself, M. de Morgan, accompanied by Prof. Wiedemann and M. Jéquier, had the good fortune to find a royal tomb of the earliest time, built of brick, with remarkable panelling of the walls, and containing a vast supply of funerary provisions, which had been completely burnt in a fierce conflagration. But here and there fragments even of wood and sculptured ivory remained, and the vases and other objects in all kinds of hard and soft stone survived in some numbers, though often distorted by the heat. Specimens of all are figured by DE MORGAN (*Ethnographie Préhistorique et Tombeau royal de Négadah*). It was thought that this conflagration was a solemn burning at the king's funeral; but this is now denied by DÖRPFELD and BORCHARDT, who have visited the site and carefully examined the antiquities; see BISSING's article in *L'Anthropologie*, ix. The tomb has since been identified as that of Menes, by Borchardt and Maspero; see under "History."

AMÉLINEAU (*Les nouvelles Fouilles d'Abydos, 2me Campagne, 1896-7*)

relates his discovery at Abydos of a great royal tomb of crude brick, comprising sixty-five chambers divided into two portions.

JÉQUIER contributes to De Morgan's *Ethnographie Préhistorique* a chapter on monuments contemporary with the Naqadeh tomb, especially publishing some fine héliogravures of engraved objects in the Gizeh Museum and sketches of the impressions from cylinder-seals and of the stelae, &c., discovered by Amélineau at Abydos. From these we see that the great tomb just mentioned was of king Kha-sekhemui. He also gives plans of the brick tombs of the kings Zet, Den, and Qa-a. The tombs of Menes, Zet, and Kha-sekhemui, consist in great part of store chambers once filled with every kind of provision such as would be required in the palace of the king during his lifetime. The seals of the wine jars are particularly valuable as preserving the names of kings and offering a variety of interesting though brief inscriptions of extreme antiquity.

STEINDORFF (*Ebers Festschrift*) has an important paper, which should have been noticed in the last Report, on the sculptured slate palettes. He was the first to recognize their early date and to figure all accessible fragments. QUIBELL (*A. Z.*, xxxvi. 81, see also SPIEGELBERG, *Or. Litt. Zeit.* 233), now figures and describes a very fine example of these palettes, found by him at Hieraconpolis, which bears the name of the early king Nar-mer. He also gives a list of the principal finds at Hieraconpolis: cf. *Catalogue of Exhibition of E.E.F. and E.R.A. Antiquities*, 1898, and MAX MÜLLER, *Or. Litt. Zeit.* 217.

SAYCE (*P. S. B. A.* xx. 96) publishes, as belonging to this early period, the inscriptions on thirteen black stone cylinders. Like scarab seals, however, they are generally blundered and meaningless, and may perhaps all date from the end of the Old Kingdom. He also gives the sad history of a splendid sculptured palette, broken up by the Arabs and the fragments partly lost, partly scattered amongst three museums.

Antiquities in General.

Turaieff has begun a *Description of the Egyptian Monuments in the Museums and Collections of Russia*, of which the first part deals with the minor collections at St. Petersburg and in the museums of the Baltic provinces. The text is in Russian with nine autographed plates at the end.

Additions to the Egyptian section of the Berlin Museum. *Or. Litt. Zeit.* 90.

NASH, *P. S. B. A.*, xx. 145, figures and describes a uraeus mummy-case

of bronze, a lion-headed uraeus, and the shabti-box of a priest of Mentu (*l.c.* 186), all from his own collection.

BORCHARDT (*A. Z.*, xxxv. 119) describes and classifies the figures of servants found in tombs of the Old Kingdom. His identification of the scenes in tombs representing the brewing of *bāza*, or strong beer, is most valuable and curious. Several of the statuettes represent persons engaged in brewing.

BISSING (*A. Z.*, xxxv. 94) discusses the tomb of Maket, discovered by Petrie. After bringing to bear a variety of evidence from Petrie's own memoirs and elsewhere, he concludes that the "tomb" was really a cellar in which were stored mummies of the XVIIIth Dynasty. The dating of this grave is of extreme importance in Egyptian archaeology. If for no other reason, this memoir is of importance, as showing the growing disposition to give to Egyptian archaeology the same careful attention that has long been devoted to the language.

BORCHARDT (*A. Z.*, xxxv. 168) has a note on the use of henna in the Old Kingdom as shown by coloured statuary, &c.

The coloured plates of Egyptian and Byzantine costumes in RACINET'S *Costumes anciens et modernes* are of no original value, and the text is useless.

PIETSCHMANN (*Leder und Holz als Schreibmaterialien bei den Aegyptern*) publishes the second part of his laborious monograph in *Beiträge zur Kenntnis des Schrift- Buch- und Bibliothekswesens*, 1897, Heft. 4. The first half appeared in 1895, and treated of the use of leather; the present deals with wood, and with the palettes and general apparatus of the scribe.

WIEDEMANN (*Rec. de Tr.* xx. 142) notes the fondness of the ancient Egyptians for the game of draughts, as shown by the common occurrence of draught-boards marked out on the pavements and roofs of temples.

According to a review by SPIEGELBERG in a German periodical, BOLKO STERN'S *Aegyptische Kulturgeschichte* is only a compilation, not always from the best sources, with the usual grotesque results. Referring to such popular works a leading article in the *Or. Litt. Zeit.* 66 *et. seqq.*, after noting how the endeavour to spread scientifically exact knowledge amongst the people has become associated in the mind of specialists with a contemptible superficiality and pandering to the populace, and how, through this misconception of their duty, an important branch of the education of the people has been more or less given over to *dilettanti*, proceeds to say: "It is the duty of science not only to prosecute research, but also to watch that in diffusing knowledge correct conclusions and the real conditions

of the various problems shall be laid before the public. . . . If the sins of time past are not to leave a far-reaching legacy, specialists must make an energetic assault upon the evil custom."

WIEDEMANN (*Rec. de Tr.* xx. 143) points out that the Arabic account of a discovery of antiquities made in the reign of Bibars at Kous, seems to prove that the find was a hoard of coins of the time of Gallienus.

ARCHITECTURE, SCULPTURE, PAINTING, &C.

BORCHARDT'S *Aegyptische Pflanzensäule* is a short but pointed essay, well illustrated and forming an excellent guide to the subject of the columnar types in Egyptian architecture. There ought to be no more confusion between the lotuses abundantly represented on the monuments and the *Nelumbium* which occurs only at a very late period. The separation of the "Lily" ornament from the lotus ornament, of which it has usually been considered only a development, is very valuable and important. The curiously conventionalized papyrus is of course allowed its proper weight as a decorative motif. The palm column is also illustrated, and the rarer types of reed and convolvulus (?).

In conclusion, Borchardt explains the symbolic, so-called "Hathor," capital, which really represents a sistrum; and the tent-pole column already noticed by Petrie; he points out how in accordance with the important law of decoration first formulated by Maspero, the column in Egypt was generally treated as a growth from the ground, not a support for a roof.

FOUCART'S *Ordre lotiforme* is reviewed by NAVILLE (*Sphinx* II. 18), and by POTTIER in *Gazette des Beaux Arts*, 1897.

BORCHARDT, A. Z. xxxv. 87. Prof. Petrie's examination of the pyramids of Gizeh was so thorough that since his work was published practically no new word has been said on the subject from personal examination of the monuments. Now, however, the clever architect and Egyptologist Borchardt has visited them, and brought to bear certain new ideas that have become current in the German school as represented by himself and Sethe. He first shows that the "movable stone" that closed the passage of the third pyramid was simply a flat slab fitting to the sloping side of the pyramid, and not a carefully devised block, pivoted and swinging on its own axis, as Petrie suggested. The same device was used presumably for all the pyramids. Some years ago, Borchardt endeavoured to prove that the pyramid of Khufu was not originally planned for its present dimensions, but that there were clear

indications showing it to have been built at three different periods, each time with enlarged plans. He now states that his examination of the monument confirms this theory. Khafra's pyramid, he also asserts, shows two phases of construction. In Menkaura's pyramid he observes that the granite walls of the third chamber were trimmed down after being set in place, in contrast to the other granite working of the pyramids. The "sarcophagus of Mykerinus" was in the style of the Middle Kingdom, not of the Old Kingdom, and Borchardt believes that it was made under Dyn. XXVI., from a model of the Middle Kingdom.

Lastly, Borchardt and Bissing believe that certain remains at Gizeh are the foundations of a fourth large pyramid, which must be that of Dedefra, the successor of Khufu or of Khafra.

DARESSY (*Rev. Arch.* xxxii. 235) publishes the united fragments of a limestone flake, found in No. vi. or No. ix. of the Tombs of the Kings, on which is drawn the plan of a royal tomb, with the names of the chambers and measurements. It corresponds roughly to the plan of tomb No. vi. (Rameses IX.).

In the last number of the Report it was mentioned that BORCHARDT disputes the hitherto accepted date of the royal statues of the Old Kingdom. In *A. Z.* xxxvi. 1, he has now published his reasons, denying in the first place that the statues of Khafra, from the so-called "temple of the Sphinx" at Gizeh, are contemporary portraits of the king. The seventeen statues form two groups, the one consisting of those in diorite, the other containing three statues of slate. The differences of workmanship and style between these two classes can be explained by the extreme hardness of the former material. One of the diorite statues will be remembered by all for its magnificent idealism and pose. It is, in fact, the masterpiece of Egyptian statuary in hard stone. It is not pleasing to depose it from its traditional rank of extreme antiquity. Borchardt's careful paper, which is the first description of the whole series laid before scholars, comes as a rude shock on our prejudices. We must admit that it is extremely difficult to fit such an example of idealized portraiture into any scheme of artistic development as a product of the IVth Dynasty, in which the universal character of the private monuments is archaic realism.

The strongest arguments adduced in this very acute essay against the IVth Dynasty date of the statues are:—

(1) The appearance of lines of eye-paint on one of the statues. This is elsewhere first found in the VIth Dynasty, and then only rarely, though afterwards it is very usual.

(2) The "mane" of the lions' heads which figure on the thrones of three of the statues represents in reality the lappets of the wig of a goddess. If the statues were really of early date, one would expect to find a true mane, as elsewhere on thrones. In the XVIIIth Dynasty both the lappets and the mane are regularly shown in the statues of leonine goddesses; in any case the present example points to late deterioration of the lion type.

(3) In the short inscriptions upon the statues the spelling is not that usual in the IVth Dynasty, and there are peculiarities that point to misunderstandings of form and meaning such as might be expected to occur in late copies or inventions of titles.

(4) The peculiar workmanship and style of the slate statues is identical with those of a slate statue of Amen in the Gizeh Museum, and there are very decided indications that the latter was actually found along with those of Khafra. It is well known that mention of the god Amen is not found in texts earlier than the XIth Dynasty.

Many other peculiarities are noticed, of which the use of the palm-tree as symbolic of Upper Egypt is perhaps the most remarkable; but the above seem to afford definite arguments for a late date.

So far no evidence has been given by which the real age of the statues may be fixed. Borchardt, however, supplies this in a headless limestone statue from Karnak, representing the Ethiopian Pharaoh Shabataka (XXVth Dynasty). This recalls the Khafra statues in every technical respect. Further, one of the peculiar spellings in the titles of the statues is closely similar to an example of Tirhaka, the successor of Shabataka in the same dynasty. The imitation of the Old Kingdom in tomb sculpture, and also in the titles of the magnates at this time, agrees well with these indications. The absence of the name of the restorer or dedicator is paralleled by some instances quoted of restoration in the New Kingdom.

Five other statues of kings of the Old Kingdom from Memphis arrived more recently in the Cairo Museum. They also show the lines of eye-paint, and therefore are not contemporary. Borchardt concludes that as yet no royal statues of the Old Empire have been discovered.

A few hasty comments may be permitted on this important essay. If the imperfect statue of a god mentioned above, represents Amen beyond question, it seems almost certain that worshippers of Amen were much concerned with the history of these statues. The inscriptions on the slate figures are the most faulty, and these now seem attributable to the XXVth Dynasty. The strong reversion to Old Kingdom models

which began at this very date may have found its highest expression in the restoration of statues of the Pyramid kings and the raising of new ones. Amen was still devoutly worshipped by the Ethiopian Dynasty, while the XXVIth Dynasty probably confined his worship to the Theban district. The revival of the cult of these ancient kings in Dyn. XXV. and onwards may be the reason why Herodotus so clearly preserves their names, as well as that of Menes, while all else in his history before Dyn. XXV. is fabulous. Perhaps some of the statues can be retained as fairly early or even contemporary, while others must be relegated to the time of the revival; perhaps the faulty inscriptions are additions to earlier statues. It can hardly be supposed that the results of the essay will be accepted *in toto* without controversy, but all will acknowledge its great value.

E. BRUGSCH (*A. Z.*, xxxv. 140) publishes in photogravure a fine fragment of a "satirical" papyrus from Tûneh, now in the Gizeh Museum. It represents in colours cats attending a lady rat and her offspring, and jackals looking after the cattle.

BISSING (*Rec. de Tr.* xx. 120) writes on polychromy in Egyptian sculpture of different periods, especially in statues. The idea of the colouring was to increase the resemblance to nature and help out the work of the chisel. Probably statuary of all periods was more or less coloured, except the polished figures of slate of the Saite time.

BISSING (*Eine Bronzeschale Mykenische zeit*, in *Jahrbuch d. K. D. Arch. Inst.* 1898, 28) devotes an elaborate memoir to a fine bronze dish with engraved ornament found in a grave of the age of Amenhotep III. or IV. at Thebes, and now preserved in the Gizeh Museum; with a photogravure of the dish and illustrative figures; some additional figures are given on p. 147. In two excursuses he discusses the nationality of the ships represented in the Theban wall-paintings, and attributes certain red-polished pottery found in graves of the New Kingdom to trade with Northern Syria.

WIEDEMANN (*Rec. de Tr.* xx. 141) describes a small slab of granite engraved with hieroglyphs, apparently as a trial-piece (not a mould for glass).

ENCYCLOPÆDIAS, &c.

The first volume (A to Feast) has been published of a new *Dictionary of the Bible*, edited by the Rev. J. Hastings. The main article on Egypt is written by CRUM; antiquarian and geographical articles are by FLINDERS PETRIE, W. MAX MÜLLER, and GRIFFITH.

SETHE continues his excellent articles on Egyptian places, persons, deities, and words named in Greek and Latin for the new edition of *Pauly-Wissowa's Realencyclopaedie* (letter Ch). They summarize a vast amount of learning, embody the latest discoveries, and contain original observations of great interest.

PERSONAL, &c.

SIR PETER LEPAGE RENOUF, the *doyen* of Egyptologists, English and foreign, died on the 14th October, 1897. Born in 1822, his first Egyptological publication did not appear until 1860, only two years earlier than the first work of Professor Pleyte, of Leyden. A sympathetic sketch of his life is given in the *Deutsche Revue*, March, 1898, by his friend GEORG EBERS, who has survived him less than a year. ERMAN signs his obituary in *A. Z.* xxxv. 165, and RYLANDS that for the Society of Biblical Archaeology (*P. S. B. A.*, xx. 271). Of this Society Renouf was President since 1887, and in its Proceedings his valuable work on the Book of the Dead was still in course of publication when death overtook him. He succeeded Dr. Birch as Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

GEORG EBERS, the novelist and Egyptologist, died on 7th August, 1898. His early life down to the publication of his first novel, "An Egyptian Princess," is told in his "Story of My Life." He was born in 1837, and in 1870 was appointed to a professorship of Egyptology at Leipzig. In 1892, he retired from the chair, his speech having become affected by paralysis. But among his pupils had been Dümichen, Ed. Meyer, Pietschmann, V. Lemm, Wiedemann, Lincke, Erman, Hommel, Wilcken, W. Max Müller, &c. His kindly and generous spirit is well shown in a private letter written in 1896 referring to his professorial life, "Nichts konnte mir grössere Freude machen als sie—besonders Erman—über mich herauswachsen zu sehen." The great medical papyrus which he secured at Thebes and presented to the Leipzig University, and to the elucidation of which he devoted so much labour, would also keep the name of Ebers alive among Egyptologists. The Jubilee of his doctorate in 1897 was the occasion of a *Festschrift* presented by his pupils. This collection of essays was noticed in last year's Report. It is reviewed by PIEHL, *Sphinx* II. 10, 27, who adds his tribute to the Professor for whom it was written, ever genial though tried by weary and incessant illness.

WIEDEMANN (*Or. Litt. Zeit.* 1898, 224) records the services to Oriental research of DR. A. LINCKE, of Dresden, who died on June 2nd. He, too,

was a pupil of Ebers, and in 1878 published two important papyri; but afterwards he turned to the study of Assyriology.

CAPART (*Rev. de l'Un. de Bruxelles*, Tome III.) publishes some letters of Chabas relative to the quarrel regarding Dümichen's anticipation of Mariette in publishing the Table of Kings at Abydos. These letters are not without interest in the history of Egyptology. Though there is now no absolute monopoly in antiquarian research in Egypt, producing in the monopolist a mere thirst for more and more sensational discoveries, excavations without supervision, without record, and without publication of results, are still only too common.

The following appointments have been made to lectureships in Egyptology: M. FOUCART at the University of Bordeaux, M. MORET at the University of Lyons, Dr. DYROFF at Munich ("privat-docent").

C.—GRAECO-ROMAN EGYPT.

THE past year has been one of great activity in the way of publications of Greek papyri,—the natural sequel to the discoveries recorded in our Report a year ago. The principle of promptitude of publication has now been well established, at any rate in this country, and there can be little doubt that students in general are gainers by it. Of some of these publications the present writer, being himself mainly responsible for them, cannot speak at length; while another, being the work of the Egypt Exploration Fund itself, will have been in the hands of nearly all readers of this Report, and may therefore be described more briefly than would otherwise have been necessary. Still, for completeness' sake, all must be mentioned.

Since the importance of a discovery does not depend on the editor but on the author discovered, it may be permissible to give the first place to the poems of Bacchylides, of which the *editio princeps* was issued in December last.¹ This discovery, which from the purely literary point of view is the most valuable yet made in Egypt, was announced in last year's Report, and little need be added now save to chronicle its actual appearance in print. It has already produced a large crop of literature in the way of articles and reviews, and a second edition of it has appeared in the well-known Teubner series, excellently prepared by Professor Blass, whose ingenuity has still further reduced the number of

unplaced fragments of the MS.; though it must be admitted that some of the combinations by which this reduction is effected are highly doubtful. Yet another edition has still more recently been issued by Professor H. Jurenka of Vienna, and an *édition de luxe* of the more perfect odes, with illustrations from ancient sources, by M. T. Reinach of Paris. From the literary point of view we have gained a new Greek classic, not indeed of the very first rank, but one of real merit, interesting alike for himself and for his place in literary history, and, in addition, one of the easiest Greek writers in existence.

Next in importance unquestionably comes the first part of the Oxyrhynchus papyri, the first annual volume of the Graeco-Roman branch of the Egypt Exploration Fund.² Here the actual discoverers of the papyri are also the editors of them; and Messrs. Grenfell and Hunt have proved themselves as capable in the one sphere of action as in the other. It is, indeed, no small feat to have published so substantial and important a volume within eighteen months of the extraction of the papyri themselves from the rubbish heaps of Behnesa; and the new branch of the Fund has every reason to be grateful to its servants. The most sensational of the literary fragments contained in this volume is unquestionably the page to which the name of "Logia" has been assigned; but that had been already published, as also had the interesting Thucydides manuscript, edited by Mr. Hunt in last year's Report. The new publications include, however, a matter of no less interest than an ode which there is every reason to assign to Sappho; unfortunately it is much mutilated, but the extraordinarily ingenious restoration of it by Professor Blass serves at least to give us its probable sense, though it would be too much to hope that the German professor has everywhere divined the actual words of the Lesbian poetess. In quality it cannot be said to equal the remains of her poetry previously extant. For the rest, it must suffice to mention a page of a third-century copy of St. Matthew's Gospel (tending, so far as it goes, to support the "revised" text as against the "authorized"), a considerable fragment of a metrical treatise, probably by Aristoxenus, a rather tantalizing and perplexing chronological work, dealing with events in Greek and Roman history from 355 to 315 B.C., and several fragments of poetical works by unknown authors. The fragments of authors already known include (in addition to Thucydides) Homer, Herodotus, Sophocles, Plato, Demosthenes, Xenophon, Isocrates, and Euclid. Perhaps, if one were under cross-examination, one would have to admit that the actual addition to our knowledge from these fragments is not very great. They are all quite small, and

the variants from the extant texts are unimportant; but it must be remembered that it is a real gain to science to get this constantly increasing cumulative evidence in favour of the substantial authenticity of our extant texts. Palaeographically, too, some of these papyri are very valuable, and make a real and tangible addition to our knowledge of the literary hands of the first three centuries of the Christian era. Finally, they show us what we may still hope for from Egypt. They prove that *many* works now lost to us were still extant in Egypt in the early centuries of our era, and consequently it is always possible that some of them will turn up in a more complete form, to rejoin the Hyperides, Aristotle, Herodas, and Bacchylides, which Egypt has already restored to us.

The non-literary papyri, which form the bulk of Messrs. Grenfell and Hunt's volume, are in much better case than the literary, so far as external condition is concerned; but they are too miscellaneous to be discussed in detail here. One notable element of interest must not be overlooked. Hitherto nearly all the non-literary papyri of the Roman period have come from the Fayyûm, and perhaps one has been inclined to generalize as to the state of the whole country from this single and rather special district; but the Oxyrhynchus papyri enable us to check our information by evidence from a different locality. Palaeographically, too, these papyri will be very useful, when they are either published in facsimile or made accessible in their permanent homes, since they supply dated documents from periods (such as the sixth and seventh centuries) for which such evidence is still much wanted. Altogether the Society, the editors, and scholars in general, are much to be congratulated on this volume, and its annual successors will be eagerly looked for.

The second volume of the British Museum Catalogue of Papyri, which was delayed on account of the Bacchylides, will have appeared before this Report is in print.² It contains descriptions of about 400 papyri, and complete texts of 262, with introductions, notes and indices; while facsimiles of 132 (nearly all precisely dated) appear in a separate atlas. The texts are entirely non-literary (the literary texts having already been published elsewhere, with a few exceptions), and nearly all of them belong to the Roman period. They are of the same general type as the Berlin papyri already published, many of the papyri in both collections having originally come from the same find, at and about Dimêh in the Fayyûm. The most novel among the British Museum papyri are perhaps some long rolls relating to the census and poll-tax, and to the status of the privileged class known as *κἀτοικοι*, and the correspondence of a Roman military officer, named Abinnaeus, in the middle of the

fourth century. The facsimiles provide a fairly continuous series of dated documents of the Roman period, with a few from the Ptolemaic age, and one fine Byzantine deed, containing an unique example of an *emphyteusis*, or perpetual lease,—a form of conveyance which may perhaps become popular soon for political purposes.

The Berlin publication⁴ has made but little progress this year, only one part (the first of a new volume) having made its appearance; and this, being of much the usual character, does not require a detailed description here. But in addition to this the index to the second volume, which has been prepared by Dr. Krebs, has been issued, thereby rendering the contents of the volume far more accessible to students. A full index is especially necessary to such a publication as this, in which no systematic arrangement of texts is adopted; hence it is satisfactory to see that the directors of the series have not adhered to their announced intention of reducing the indices to a smaller scale than those of the first volume.

The minor publications of the year are fairly plentiful. Among those of a literary character the most important is one which appeared just too late to be mentioned in last year's Report. This is a portion of the *Γεωργός* ("Rustic") of Menander, discovered by Prof. Nicole among his papyri at Geneva.⁵ It consists of two fragments of papyrus, with writing on both sides, which were regarded by Prof. Nicole as forming part of an opisthograph roll. An extremely ingenious conjecture by Prof. Blass, however, (made without seeing the original papyrus) showed that the two fragments could be attached to one another, and really form part of a single page of a manuscript written in book form. A revised edition of the text, embodying Blass' discovery and also the results of a personal examination of the papyrus itself, has been issued by Messrs. Grenfell and Hunt, who assign the papyrus to a date between A.D. 350 and 500. In all, the fragment contains eighty-seven lines, more or less complete, from an early part of the play; but in spite of the ingenuity of Prof. Nicole, who has tried to reconstruct the outline of the entire drama from this fragment and the other existing remains of it, the course of the plot remains obscure.

A volume recently published in honour of the eightieth birthday of the distinguished French scholar, Prof. H. Weil, contains a minute fragment of an epic poem, apparently on the subject of Leda, edited by Prof. Nicole,⁶ and a specimen of a rhetorical exercise from a papyrus in the British Museum, edited by the present writer.⁷ The exercise in question is a speech for the prosecution in an imaginary case of theft of a rather

peculiar kind, and forms one of three such orations which occupy the *verso*, or back, of a roll, composed for the purpose by fastening together three or four distinct pieces of papyrus already bearing writing on one side. Unfortunately the ink on the back has scaled off to such an extent that anything like a complete publication of the text is impossible.

A longer but less novel publication of a literary character is a large Homeric papyrus, containing the greater part of the 13th and 14th books of the *Iliad*, which has been edited by Mr. A. S. Hunt.⁸ It is a well-written example of the vulgate text, transcribed probably towards the end of the first century. It is now in the British Museum. On the border line between literary and business documents may be placed a papyrus in the Field Columbian Museum at Chicago, containing examples of problems in the mensuration of land. It shows the methods followed by the Government surveyors, which issued in the registers of land for the purpose of taxation, of which there are some examples among the British Museum papyri mentioned above. It is edited by Mr. E. J. Goodspeed, with a facsimile which seems to show that it belongs to about the middle of the first century.⁹ Three Greek inscriptions, one relating to an elephant-hunting expedition in equatorial Africa, about 208-206 B.C., the second containing an epitaph in very corrupt elegiacs, and the third a dedication to Isis, have been published by Mr. H. R. Hall¹⁰; and Prof. Mahaffy has edited some fragments of a papyrus from the third century B.C., relating to the cultivation of oil for revenue purposes, which he extracted from the cartonnage of a mummy in the Ashmolean Museum at Oxford.¹¹ Further Ptolemaic information is contributed by M. Jouguet, in the shape of a papyrus relating to the revolt of the Thebaid under Ptolemy Soter II., and three inscriptions of Ptolemais¹²; while a very small fragment of a Roman papyrus provides M. Nicole with material for an ingenious and interesting article on the prohibition of the bearing of arms by Egyptians issued by the prefect Avillius Flaccus, against whom Philo wrote his treatise "Against Flaccus."¹³

In addition to these publications of new texts, a considerable number of articles have appeared, based upon the materials provided by texts already published. Within the Ptolemaic period, Dr. Strack has instituted an inquiry into the obscure subject of the Graeco-Egyptian calendar,¹⁴ in which he comes to the bewildering and discouraging conclusion that there were not only two Egyptian years in current use (the "wandering" year of 365 days and the "fixed" year of 365½ days), but

also two Greek years, one beginning about the spring equinox, and the other about the autumn equinox; but he does not undertake to explain how such an extremely inconvenient system came into use, or how business could be conducted without express distinctions of the reckonings adopted, of which there is no trace in any of our authorities. Theocritus' poem in honour of Ptolemy Philadelphus serves as the basis of a discussion by von Pratt of the historical circumstances alluded to in it,¹⁵ in the course of which he refers to the interesting discovery of an Egyptian inscription in which the death of Arsinoë Philadelphus (the date of which has been much disputed) is expressly stated to have occurred in the month Pachon in the year 271-0 B.C.

Coming to the Roman period, Dr. Mitteis has produced a second long article on the Berlin papyri, with special reference to their juristic aspect.¹⁶ A rescript of the triumvir Marcus Antonius, originally published in 1892 by the present writer, is discussed in two articles by Brandis¹⁷ and Thomas,¹⁸ the former assigning it, with some probability, to the year 33-32 B.C. rather than 41 B.C. The list of the prefects of Egypt, compiled last year by Dr. P. Meyer (No. 14 in last year's Report), is the subject of articles by A. Stein¹⁹ and by Meyer himself²⁰; while the latter also contributes notes²¹ on the legitimization by Severus of the marriage of soldiers (though their wives were still not nominally recognized as such, but passed under the name of *focariæ*, or housekeepers), and on the lists of *prefecti montis Berenicidis*, and of the legates of Arabia from the formation of the office in A.D. 110. The prefect of the Mons, Bereniceis appears in the inscription from Coptos published last year by Mr. Hogarth (No. 18 in last year's Report); and this inscription is again discussed in an article by M. Rostowzew.²² Finally, Dr. Krebs has compiled a list of deities and festivals with which recently discovered papyri and inscriptions have made us acquainted.²³

Last year we mentioned a catalogue of the extant literary papyri which had been prepared by M. Couvreur. A fuller list of the same kind, giving references not only to the place of first publication, but also to the subsequent literature dealing with each item, has been published during the past year by Dr. Haeberlin.²⁴ It needs revision in some details (most of which could not have been known to Dr. Haeberlin), and may be criticized as including several documents which can hardly be classed as literary; but it is a very useful record, the compilation of which must have cost much time and trouble, and it is only to be regretted that it is not issued in some more convenient form than in instalments scattered through several numbers of a periodical.

A general survey of the whole field of papyrus study, but with special reference to the non-literary papyri, is given in the address delivered by Prof. Wilcken to the Congress of Philologists at Dresden last autumn.² It is a most interesting and suggestive *résumé* of the subject by one who will be generally recognized as the foremost authority upon it; and his suggestions for the future organization of the study deserve careful attention. Particularly noticeable is Prof. Wilcken's warm invitation to other scholars to enter this field of research. Some specialists are jealous of any intruders into their own particular domain; it is the mark of a master to welcome all new comers, where there is room for all and plenty of good work to be done. Discoveries such as those which have been pouring in of late only emphasize the truth of this universal principle. Among the means for the furtherance of the study of papyri recommended by Prof. Wilcken was the establishment of a special periodical dealing with the subject, which would both serve as a natural medium for the publication of texts and of articles bearing upon such texts, and would also keep account of such publications in other periodicals. It is satisfactory to know that this scheme is well on the way towards fulfilment. It is announced that an *Archiv für Papyrusforschung* is to begin to appear in 1899, under the editorship of Prof. Wilcken himself, and with the co-operation of nearly all the principal students of papyri in England and on the Continent. We wish prosperity to the new venture, and to all work connected with the subject, during the coming year.

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D.—COPTIC STUDIES.

1. *Biblical.* The Bohairic Psalter has once again been republished, this time at the expense of the patriarch, by Prof. Labib and the Bishop of Siût.¹ The text is printed from a text prepared some time since by the hegumenos El-Mas'ûdi. The edition is designed for Church use, and therefore, like that of Tuki, includes the Odes—here 23 in all, while Tuki gave but 15, properly so called (v. Hyvernat, *Étude sur les Versions*). The present collection gives, after the 3rd of Isaiah, Lam. v. 16—22, Bar. ii. 11—15, I. Ki. xviii. 36—39, I. Chron. xxix. 10—13, I. Ki. viii. 22—30, and after the Song of Simeon, the whole of Susanna. The Arabic version, of course, accompanies the Coptic.

In this connexion it may be mentioned that Dr. Budge's edition of the Sa'idic Psalter, according to the splendid British Museum MS. Or. 5000

(some account of which appeared in *Biblia*, October, 1897, 196), will probably be ready by the time this Report is issued. It will be the first complete and homogeneous text of this version either published or known in MS.

Professor Peters of Paderborn promises a commentary on Ecclesiasticus, and, as a preliminary, publishes a minute examination of the Sa'idic text in Lagarde's *Aegyptiaca*.² He seems competent to avail himself of all the eastern and western versions with the exception of the Armenian (p. 63); but the results of his study do not, he confesses, make any great impression upon the form of the text. The Sa'idic shows few important variants; for the most part they merely serve to support the other versions. In some cases, however, conjectural emendations of the Greek are shown to be confirmed by it (p. 61), while there is evidence that the translation is based upon a Greek text earlier than B or N, for it lacks certain glosses adopted into those texts. Statistics of variants show that the form of text lies nearer to the Hebrew and other old versions than do any Greek MSS. Prof. Peters is at great pains to account for and to distinguish degrees of importance among the variants, and he recognizes the difficulty of ascertaining which of them are real, which apparent and nothing more than differences unavoidable in translation from one idiom into another. Some of the cases noted (e.g. on pp. 7 ff.) are but the obvious, sometimes the only, ways by which the Copt would attempt to render the Greek phrases. In § 12 are some suggested emendations of Lagarde's text, and in § 13 some acute observations on points of Coptic grammar.

Mention had for some time past been made of the edition in preparation by the Clarendon Press of the Bohairic New Testament, and though the editor's name was not then withheld, the first part of the work has now appeared anonymously.³ The Rev. G. Horner—known already for the information supplied to the last edition of *Scrivener*, as well as to the Tischendorf *Prolegomena*—has, after much untiring work, produced what will no doubt remain the final edition of the Boh. Gospels. The mere statistics of the material used, when contrasted with that regarded (1846) as adequate by Schwartz, Mr. Horner's predecessor, sufficiently mark the relative values of the editions. Schwartz used one MS., a copy of another, and consulted three published Greek texts; Mr. Horner has collated the whole or test-passages from forty-six MSS. in every European library and many Egyptian monasteries and churches, while disposing for the Greek of Tischendorf's full apparatus. The system of publication adopted is the printing, practically untouched, of the text of one MS.

(that chosen, with Lagarde's approval, being Bodl. Hunt. 889), and, accompanying this, (1) the errors of that MS., (2) the collated readings, (3) references to Tischendorf. The Sa'idic is seldom drawn upon, owing to the still unsatisfactory state of the published texts. Great care has evidently been given to the parallel English translation, in which, by a corresponding sequence of the words and the choice of precise unvarying equivalents for each Coptic expression, the English reader may be aware of even the minutest peculiarities of the version. Unfortunately we have to await a further instalment of the work before we can learn the conclusions to which the editor has come as to the character and value of the Boh. version. In these volumes it is merely stated that the received opinion—presumably the derivation from the type of Codex B—will be confirmed and the persistency of the traditional Jacobite text vindicated. More strongly even than of the work of Dr. Peters, noticed above, one feels here, amidst such a wealth of 'variants,' that only the fullest realization of the spirit of the Coptic language will be able to guide in the separation of the fundamental from the negligible, merely idiomatic peculiarities of the text. Mr. Horner, who is now continuing his work upon the Acts and Epistles, promises a more exhaustive collation with Tischendorf's apparatus, besides a collation with the 'Revised Version' and a full Coptic concordance. The word-division adopted is a modification of Erman's system. Not the least interesting result of the examination of so many MSS. is the collection of scribe's and owner's colophons, both in Arabic and Coptic, to be found at the beginning of Vol. I. It is perhaps unfortunate that N should have been chosen as the sign for an important MS. (the Curzon Catena).

Under the heading "Egyptian Versions," Mr. Forbes Robinson has contributed to Hastings's *Dictionary of the Bible* one of the most comprehensive estimates of the Coptic translations of the New Testament—for comparatively little is said as to the Old—hitherto attempted.⁴ He designates the dialects as Sa'idic, Bohairic and Middle Egyptian, including under the last name also the Achmîmic, which he distinguishes as Old M.E. Mr. Robinson does not hesitate to offer a genealogy of these varieties; Sa' he regards as the earliest—judging it so presumably owing to the insufficiency of the material in Achmîmic,—and Boh. as a development from Mid. Egyptian. Yet in treating of the dialects, he lays adequate emphasis on the impossibility of maintaining thorough distinction between them; a mutual interchange of characteristics is, of course, more and more observable, the farther the texts examined depart from the standards set by Bible-translations and the like. As to the

mutual relationships between the versions, Mr. Robinson is not sure that the Mid. Eg. texts will prove to be more than varying translations from the same Greek originals as those used in the other dialects. The Sa'. MSS. are known to exhibit a number of 'western' readings; some, too, are to be found in the Bohairic. The Mid. Eg. sometimes draws nearer to the Sa', sometimes to the Boh. version; but its connection with the former appears to be, on the whole, closer, though, as already suggested, this may be a question of translation, not of recension. Some space is devoted to a discussion of the probable date of the earliest translation. Certain observations of Renaudot as to the habit of oral translation actually made during divine service from the less to the better understood language are referred to in support of the improbability of a written translation having existed in Antony's, although it most likely did by Pachomius' time.

In a note referring to Hyvernât's *Étude sur les Versions*, Prof. Hebbelynck of Louvain gives two examples of the value which the Coptic version should have in N.T. exegesis.⁵ The instances chosen are Romans i. 4, and *ib.* 7. In both cases the Bohairic translator—the Sa'idic text is unfortunately not available,—interprets the Greek in such a manner as respectively to make the meaning clearer and to support the orthodox, anti-arian interpretation.

2. *Patristic.* Two books of first-rate importance for the history of Egyptian Christianity have lately appeared. Both deal with the same subject, and must, when completed—both are but preparatory to other works—bring the problems as to authorship, sources, and dates of the writings of Palladius and Rufinus into a different phase. Dr. Preuschen's book⁶ consists, first, of a Greek text for the *Historia Monachorum*, printed as such for the first time, with an apparatus drawn from thirty-nine MSS. as well as the Latin translations and Oriental versions; also of certain passages from the *Historia Lausiaca*. The latter part of the book investigates the various critical questions connected with the texts, questions outside the sphere of this Report and to be competently estimated only by one who has studied these complicated problems (*cf.* Grützmacher in *Theol. lit. Z.* 1898, no. 4, Ladeuze in *Muséon*, 1898, 69). Dr. P. holds the Coptic (Bohairic) version of Palladius to be of value only so far as it can be consulted side by side with a Greek text; and he thinks it improbable—it is, at any rate, undemonstrable—that Coptic documents were used for the notices of Pachomius in the *Hist. Lausiaca*, which, after a long chronological investigation, he proposes to date in 416. It may be observed, in passing, that on p. 247 the emendation *Oriësis*

is scarcely an improvement. The name is (*H*)*ôrsiôsis*, and occurs regularly, just in this sequence, among the Tabennesiote abbots.

The second of these books is Dom E. C. Butler's study of the early accounts of Egyptian monasticism.⁷ Here we are given first the discussion of the problems, and are to await a subsequent edition of the texts. Very elaborate investigations of the Greek, Latin, and Oriental recensions lead the author to the conclusion that the shorter Greek text (*ed.* Meursius) of which Heraclides' 'Paradise' (*ed.* Rosweyd) is a Latin translation, must be the original *Hist. Lausiaca*. Like Dr. Preuschen, Dom Butler has recognized the Greek form of the *Hist. Monach.*, and regards it as the work which Sozomen consulted and attributed to Timothy of Alexandria. Coptic documents are, he thinks, still difficult to value exactly; some of them—the Lives of Pachomius—seem early enough to rank almost with the Greek. But Amélineau's grounds for supposing the first Pachomian biography to have been in Coptic are shown to be inadequate, and passages are cited from the Arabic, Sa'idic and Bohairic Lives further to prove that he was wrong in asserting the closest relationship to be that existing between the two first of these. All three Dom B. would rather regard as independently derived from a Coptic archetype, and that again from a Greek original. But scattered through the book there is a great deal of matter relating to Coptic literature beyond what is here mentioned; §§ 12, 13, are long dissertations upon the Coptic and Ethiopic versions of the Lausiac History; § 16 contains a sketch of the growth of the collections of *Apophthegmata*, one of which is so prominent in Zoega's Catalogue; while Appendices III. and IV. are devoted respectively to Amélineau's claims for Coptic originals of various texts, and to a table of correspondences between the various versions of the Pachomian Lives.

Besides the works last described, two articles by M. Ladeuze must be mentioned, which also deal with early Egyptian monasticism.⁸ M. L. holds that the problem of the original form of the Pachomian Lives has not been satisfactorily settled by Amélineau nor by Grütz-macher, who practically adopted A.'s views. He examines seven texts, Greek, Coptic and Latin, and concludes that the original Life is represented by the Greek *Bios*, and the *Paralipomena* (both *ed.* Bollandists), that from these the Latin version printed by Surius is derived, while from it in turn was extracted the other Latin text of Dionys. Exig. (*ed.* Rosweyd). As for the Coptic Lives, they too depend in part upon Greek originals (as against Amélineau), though some Coptic texts may belong to independent but secondary compositions. L. has, in

passing, some criticisms on Amélineau's claims for Coptic originals of other Greek works besides; equally for these he believes the Coptic to be but an adaptation from the Greek. How many so-called Coptic literary works—besides Shenoute's—can to-day be claimed as more than mere translations?

From the fragments of a papyrus book, lately acquired by the University of Heidelberg, Dr. C. Schmidt has succeeded in putting together enough for an important literary discovery,—the resuscitation of the long-lost 'Acts of Paul,'⁹ the work which in the earliest stages of the growth of the Canon was esteemed of all but equal value with the apostle's Epistles, and with which Hippolytus shows himself acquainted. This discovery allows us, however, besides, to replace in its true relations another, better known work; for the 'Acts of [Paul and] Thecla' are found now to have formed originally but an incident in the Acts of Paul, from which they later on became separated. Beyond this, two other works, of which remnants are to be found among the Heidelberg fragments, are also shown to have been joined with the Acts and the Thecla story: the martyrdom of Paul and his apocryphal correspondence with the Corinthians. Dr. S. regards Greek as the probable language of the original book, parts of which, he argues, should be ascribed to Tertullian's 'Presbyter of Asia,' and he proposes to date the whole collection between 120 and 170. The actual Coptic MS. he holds to be of the seventh century, while its dialect, showing, as it does, the Sa'idic consonants with Mid. Eg. vowels, is of a variety "hitherto unknown." These statements must await confirmation in the promised publication of the texts. An important and highly appreciative estimate of Dr. S.'s paper by Prof. Harnack appeared in the *Th. lit. Z.* 1897, no. 24. The fact is there emphasized that at a very early stage in church history, almost purely imaginative works such as these found ready, uncritical acceptance. (v. also *Anal. Bolland.*, 1898, 231 ff. and *Th. lit. Z.*, 28. Mai 1898.)

From among the endless texts of interest which the Paris collection now contains, Dr. C. Schmidt has selected one to publish which gives us a large part of the 39th Festal Letter of Athanasius.¹⁰ This letter is of especial value, as it is that—known already from later Greek excerpts,—in which the Alexandrian canonical books are enumerated. It is, perhaps, a pity that Dr. Schmidt did not, when printing this fragment, add the others in Paris and Oxford, which are not only from the same MS., but preserve parts of this very letter. The present text, however, has given him sufficient material for a lengthy dissertation, the starting point for

which is the form *δισκαλική* (*sic*) found here for the *διδασχὴ* of the Apostles (*cf. infra*, Leyden Catal., no. 83). As regards the 'apocryphal' books, Athanasius declares them to be the fabrication of 'the heretics,' whom, remarks Dr. S., he is careful not to name. In this connexion the above-mentioned Oxford fragment—the end of the Letter—is interesting; for there the author says, "I have not written thus as though I were teaching, . . . but since I had heard that the heretics, that is the Meletians, pride themselves on the books known as apocryphal, I have told you all that I had heard from my father (? Alexander)."

In 1894 M. Esteves Pereira published the Ethiopic Life of Samuel of Kalamōn. He now, in collaboration with M. L. Goldschmidt, prints a similar text, with Portuguese translation, relative to Daniel, superior of the monastery of Macarius in Scete, from an apparently unique MS. of early date in Berlin and used already by Ludolf.¹¹ More than one Daniel is known to Greek or Coptic monastic literature. The saint here in question is, at any rate, identical with the subject of commemoration in the Synaxarium for the 8th Pachons, and of Zoega's Bohairic cod. xlviii. The text forms, to be accurate, an Encomium, not a Life, and relates, in the apparently arbitrary order identical with that in the Bohairic version, the stories of (1) Anastasia, who fled from Constantinople, and lived disguised as a hermit in Scete, (2) of Mark ὁ σάλος, with a curious account of his death and funeral, (3) of Eulogius, the stone-cutter, who rose to high office, but was disgraced, and returned to his handicraft, (4) of the woman who died a victim of her father-in-law's lust, and whose corpse had miraculous virtues, (5) of the convent which Daniel visited, and of the robber-chief converted there, (6) of the nun from Jerusalem who passed thirty-eight years in the Egyptian desert, and finally, (7) of Daniel's rejection of the "Tome of Leo," of his persecution, flight, and death. Of these 1, 3 and 7 form the notice in the Synaxarium (Arabic and Ethiopic); 3 again is found independently in a Paris Arabic MS., while 4 is clearly the story of St. Thomais. M. Pereira must be right in identifying the incidental royal names as Anastasius and Justinian, though their Ethiopic forms, like those of the other proper names, have been, as usual, anything but accurately transmitted. Daniel would thus have lived at the end of the fifth century. To judge from the extracts in Zoega, the Ethiopic version was made (through the Arabic, as the names show,) either from that text or from one closely resembling it. As to the title of the work, the Coptic itself needs emendation (as Peyron noted), and the obscurity of the Ethiopic can be thus accounted for, if not emended.

Prof. Harnack has written an essay¹² upon C. Schmidt's *Altchristliche Schrift* (v. this Report for 1895-96); but I have not been able to see it.

8. *Gnostic and Magical*. An edition of the *Pistis Sophia* will form, it is known, one of the Berlin Academy's patristic series. Dr. Carl Schmidt, to whom this has been entrusted, takes the opportunity of a review¹³ of Amélineau's translation (v. this Report for 1896-97) to state some of the results of his own recent studies, and to modify his previously expressed views as to the bearing of the various headings or titles found throughout the MS.,—an element in the many problems involved with which he holds Amélineau to have concerned himself inadequately. Indeed A. reveals "at every step a great lack of scientific method, comprehension of Gnostic ideas, and thorough study of the sources." Further A. but too clearly shows that he has not availed himself of S.'s publications, whereat S. confesses himself bitterly disappointed. The article is concerned chiefly with a discussion of details of which the following are the most important conclusions: (1) the MS. shows two main divisions, assignable to two distinct authors, Bk. IV. to the older and Bk. I.-III. to the later; (2) *P.S.* is not a suitable title for the whole, it belongs rather to but a part of the work; a better general title would be *τεύχη τοῦ Σωτήρος*; (3) foll. 233, col. 2, and all 234 show a disconnected fragment of some quite extraneous work, copied here by mistake, and (4) the same is the case with the last column of fol. 354, which seems to show part of an early apocryphal or apostolic legend. Attention is also drawn to the different hands which the MS. exhibits and the portions which the respective scribes wrote—facts for which Dr. S. relies no doubt upon his own investigations (v. *Theol. lit. Z.* 1893, 566). I may add that I feel no hesitation as to the identity of the scribe of foll. 114, col. 2, and 1-22 &c. The 'Ueberschrift von B II.' is unquestionably in the "second hand" (foll. 22-195). As to the effaced subscription which followed the last words of the MS., chemicals have proved quite ineffectual to revive it. It is, however, possible that the two lost lines were not a title at all; they may have been—as on the final page of the ancient MS. Add. 17,183—one or more proper names, those either of the scribes or owners. Dr. S. emphasizes one notable point—obvious perhaps, but not, I believe, hitherto expressed,—that the alternation of the scribes throughout the MS. proves them contemporary; a fact which may become palaeographically important.

A MS. which has interested many scholars, from Jablonski onwards—Bodl. Hunt. 393,—is at last to be published. Prof. Hebbelynck, who

has undertaken the task, has already printed and commented upon an extract which, like the rest of the work, treats of the magical powers of the letters of the alphabet.¹⁴ The qualities of the letters are illustrated by curious diagrams, that now reproduced being a representation of six strata of sky, water, and earth, variously coloured and enclosed within the letter Δ. The cosmogony to which this refers seems to be based partly, at any rate, upon that of Genesis. Prof. H.'s only predecessor in the considerable study of the text is M. Amélineau (*Rev. Hist. Rel.* xxi. 262 ff.). It is to be hoped that the publication will include adequate facsimiles of the MS. which, in showing two distinct types of script (though I think by the same hand), and in being dated, is among the most valuable of palaeographical documents.

Between Abu Simbel and Wady Halfa at Farâs, in a tomb once used by the Copts as a church, are a number of graffiti (Murray's *Egypt*, 978), some of which Prof. Sayce prints.¹⁵ Among these is a copy of the letter of Christ to Abgar, practically identical with the Vienna and Leyden published copies; also four columns of proper names, all of which Prof. Sayce inclines to regard as those of the bishops of "Heroopolis." The letters, however, which might seem to spell this name, point rather, when connected with the following "Sebaste," to the famous Forty Martyrs, the list of whom can, in fact, be made up from the subsequent lines. Besides these, however, we have (col. ii. 8) the well-known palindrome *sator arepo*, &c., called here as elsewhere (*e.g.* Basset, *Les Apocryphes*, v. 16) "the names of the nails of Christ[s cross]," and further (col. iv. 1) the list of the Seven Sleepers of Ephesus. The writer had, in short, put together a selection—what the list col. i. 24 was I do not know,—of those protective charms so popular in Egypt and Ethiopia in Christian times (*cf. infra* the Leyden Catal.). The short inscription (§ xi.) found on another wall of this tomb is presumably by the same writer, and tells that he was a monk named Theophilus who was inhabiting it in A.D. 739.

Mr. F. Legge has printed and translated one of the "Egyptian" passages in the Paris magical papyrus omitted by Eрман. The present writer made some suggestions as regards the translation which led to correspondence between Mr. Legge and himself.¹⁶

4. *Liturgical.* The Easter Office of the Alexandrine Church has never been completely published in Europe. Dr. Turajeff has now given us the text of the liturgical (as opposed to the Scriptural,) portion of that service,¹⁷ drawn from the parchment (?) MS. no. 5 in the Asiatic Museum of St. Petersburg, and collated with no. 36 of the Bibliothèque Nationale. Besides the Bohairic text, which consists of a series of canticles, and

hymns, there are full rubrics in Arabic. This office is not for use through the whole of the Coptic Paschal season, *i.e.* Holy Week and Easter Day, but only for the latter festival. Dr. T. also gives, however, a summary of the Saturday's office, which, as well as the valuable lectionaries forming the rest of the service, he promises to publish subsequently. Good MSS. of these are likewise in St. Petersburg (Imperial Instit. of Orient. Languages).*

Dr. Turajeff has further edited another important liturgical book¹⁸—the Breviary of the Ethiopic Church. The MSS. used are in St. Petersburg, Berlin, London and Paris, and the texts are to be compared with those in Tuki's Bohairic *Diurnum*. Facing the Ethiopic text is a corresponding Old Slavonic version.

5. *Philological*. Since our notice (in last year's Report) of Prof. Labib's Coptic-Arabic Dictionary, the second part (A—O) of the work has appeared.¹⁹ What was said as to the first volume holds good of this: the published vocabularies and lists have been utilized, and, further, certain texts printed since these were compiled, *e.g.* Budge's *St. George*. The 'scalae' employed appear to differ, as would be expected, from Kircher's. Botanical terms are treated at unusual length. This is due to the author's possession of a fine MS. of Bar Hebraeus' *Muntahabât* of El Ghāṣṣī (v. Assem., *Bibl. Or.* ii. 270), kindly shown me when in Cairo. The book continues to include a mass of foreign—Greek, Latin, Hebrew—words and names in the debased forms in which the Coptic texts present them. The etymologies proposed (or repeated) for some of these can now scarcely be defended; for instance, Nimrod, through the form Nebrod, as from Copt. *neb* 'lord' and Hebr. *rôd* = ארץ 'earth,' or Nikejōw (the town of Paralos) as from *ni-* and *kejōw* = *shōkouji*, 'little sand,' though in this instance the author disclaims any property in the idea. The Dictionary should be useful, beyond its immediate value in Egypt, as a handy repertory of the recognized Arabic equivalents for the countless copticized Greek and Latin expressions.

Mrs. Butcher disclaims, in the preface to her history of the Coptic Church,²⁰ any aim more ambitious than the production of a 'readable' book based upon the available authorities; and in this she has certainly succeeded. She divides the history, from St. Mark to the present day, into two parts, closing the first of them with the Arab conquest. The whole story of Egyptian Christianity is told with the most pronounced sympathy for the 'national' Jacobite party, while little good is related of

* For a translation of the Russian preface I am indebted to the kindness of Miss Lena Milman.

the Melkites. The book in this way may be regarded as a counterblast to Patriarch Macarius' recent history (*cf.* for example, the little Mrs. Butcher has to say of Ghali, Mohamed Ali's financier, with the panegyrics of Macarius), and so popular indeed is it likely to prove, that an Arabic translation is in preparation. It contains a great deal of information, and the list of authorities consulted show that it results from diligent reading, though it is noteworthy that no German writers are cited. In the body of the work references to authorities are unhappily never given. Every one could learn much from the book, which is more than a mere church history; many at the same time will discern inaccuracies in detail. Not infrequently Mrs. Butcher introduces quite discredited anecdotes and legends without apparently any wish to criticize their value. She is at her best when illustrating some point from her own long experience of Egypt and the Copts (*e.g.* vol. I. pp. 15, 25, 33, 126, 270). Old Egyptian names which incidentally occur sometimes appear in forms scarcely satisfactory; *e.g.* Knoph for Khnum (I. 33 and 42), Serapis is 'Osiris concealed' (I. 4), Girgeh is from St. George (I. 271). As to the transcription of Arabic words, *v. The Athenæum*, 1898, I. 209. The final chapter of the book embodies a very interesting paper by Marcus Bey Simaika upon modern social customs.²¹

Four years ago George Macaire (Macarius), since appointed patriarch of the Uniate Copts, published a somewhat hysterical apology for the existence of his sect (*Hist. de l'église copte*, Cairo, 1894). His book was naturally polemical and one-sided, and was liberal in irony and contempt for such "ignorant" and "insolent" Monophysite writers as were venturing a defence of their own church. Among the latter the antagonist most often cited is a certain "moine anonyme de Baramous" (*i.e.* the Nitrian monastery of Maximus and Domitius). From what is said of him on p. 366, it is clear that the monk in question is identical with the author of a history of the Coptic Church, the first part of which (pp. 1—232) appeared during the past winter.²² It is, however, improbable that the work will be continued; for 'the Baramusian Monk,' as he still styles himself, has fallen into disgrace, and the patriarch's patronage has been withdrawn. He is of Syrian origin, though educated in Egypt, and rose to be director of the monastic seminary in Cairo, and then, at a comparatively early age, abbot of his monastery. His championship of the Jacobite cause gained for him further the titular rank of bishop.* Here

* In Mrs. Butcher's *Story of the Church*, II. 429, the bishop figures as "Siderius." His religious name is Isidorus.

he was, however, unfortunately tempted to overstep the conditions of his elevation, and, by his ordination of certain clergy, gave an opportunity to jealous rivals for effecting his complete degradation. The present work is intended, says the preface, as a summary of Egyptian church history, with a parallel narrative of such events in the other Eastern Churches as may illustrate this, and, at the close of each century, a brief account of secular affairs. Such a book, compiled under the direct supervision of the patriarch, might be expected to rely mainly upon the traditional Monophysite authorities, and indeed the author does declare his exclusive indebtedness to 'the Coptic ecclesiastical books.' Yet his mode of using Severus and the other chroniclers—not one of whom, by the way, he names—is anything but satisfactory to Western requirements. Instead of the hoped-for transcript of the MSS., we have to be content with the Monk's modernized rendering of them—he has not himself composed one word except the life of the present patriarch, but has "rearranged the parts, polished the language, and improved the style." The result has been the loss of not a few of the most curious and instructive passages of the old compilations. In other instances, where a disentanglement of the Eastern accounts is much needed,—e.g. for the biography of Theodosius,—our author has simply followed the rambling narrative of Severus. The account of Benjamin, too, is practically that of Severus abbreviated. Other authorities have indeed been consulted,—several modern Syrian writers, 'the Englishman' Mosheim (Arabic transl.), the publications of the French *Mission archéologique*, whence the text of the letters of Acacius and Peter Mongus. The apocryphal letter of Mohammed to the Christians (*ed.* Nissel) and that of Omar to the patriarch Sophronius (*ed.* H. Purgstall) are printed from a work by Lafridon (?) Bey. Upon the Mokaukis problem and the rôle of the Copts at the moment of the conquest the author appears to be silent. The volume takes us as far as Simeon, 42nd patriarch. Dates, up to the conquest, are in years A.D.; after that, according to the Saracen and Diocletian eras.

7. *Miscellaneous.* The appearance of the new Leyden Catalogue is an important event for all those concerned with Coptic literature.²³ Of the various plans on which a catalogue of MSS. can be arranged, MM. Pleyte and Boeser have chosen one of the simplest and best. It is, however, scarcely modelled on the 'system of Zoega'; for instead of the analyses and translations so often prefixed to the Borgian MSS., the new catalogue offers merely the text with measurements, palaeographical observations, and the simplest general title, without any attempt at

identifications. The collection consists entirely of Sa'idic MSS., (A) on parchment, from the White Monastery as usual and embracing twenty-seven biblical (almost all N.T., and not in Hyvernat's lists), twenty-one liturgical, seven 'acta' &c., thirty-three homiletic, and two 'divers' (really both liturgical) fragments; (B) on papyrus, six MSS. from the Anastasy collection, and described already in Leemans' catalogue. Among the latter is one very remarkable book—for so it literally is, in its ancient leathern binding,—containing (1) a curious magical prayer ascribed to Gregory 'the Great' (so the editors, but the text merely has 'the servant of God,') and directed against all sorcerers, "whether Persian, Chaldaean, Hebrew, or Egyptian," (2) a second prayer, also by a Gregory, in which various supernatural *sōnet* are adjured (cf. *Aeg. Z.* xxxiii. 133) in very mystical language, (3, 4) the two letters between Christ and Abgar, (5) a third, also entitled from Christ to Abgar, but there is some confusion here; the piece is a magical prayer, (6) the Seven Sleepers, (7) the Forty Martyrs, (8) the beginnings of the four Gospels, (9) Psalm 90 Gk. The whole is written in one uncial hand (v. the photograph), which I will not venture to date. As to the parchment texts, space lacks for all that might, even after a preliminary study, be said of them. I was able, on a recent visit to Leyden, to identify a large number as belonging to other fragments in London, Oxford, Paris &c. Among the biblical texts are parts of three of the Psalter concordances (nos. 2, 3, 37) mentioned by Hyvernat (*Étude*, s.v. *lectionnaires sahid.*) In no. 14 is ver. 19 of Luke xvi. with Dives called 'Niniveh' as usual. No. 27 is a fragment of Athanasius *Exposit. in Psalmos*; no. 90 has the beginning of Ignatius to the Romans. Among the Homilies there is of course much that must be Shenoute's, e.g. probably nos. 57-59, 65, 84, 85, 89. No. 50, from an encomium on the martyrs, should, by its unusual Greek words, be identifiable (? Ephraim). No. 83, with its remarkable citation of the διδασκαλίᾳ of the twelve Apostles (v. *supra* Schmidt's *Festbrief*) as to Christ's birth being in the tenth (*sic*) * hour of the night, will interest theologians. Perhaps the most valuable part of the book is the liturgical section, wherein it far outstrips all but the Paris collection. The majority of these fragments are from directories of lessons &c. An interesting feature is the frequent recurrence among the lections of Shenoute's sermons or occasionally those of his successors, several of whose names ('archimandrites' and 'notarii') appear in the calendar of commemorations, proving that these directories

* But cf. Sap. Solom. xviii. 14. 'Tenth' and 'middle' can easily be confused in Coptic.

refer especially to the liturgy of the White Monastery. The 'Interprétation de la Résurrection' (no. 91) is part of an Easter hymnal; the 'Révélation de l'autel' (no. 92) shows hymns to various saints with a curious, stereotyped formula for martyrs, the name being left blank (p. 435). Finally, it may be mentioned that in nos. 43, 8 and in 60, 13 are the quire, not the page numbers, that in nos. 53 and 88 the *rectos* are printed after the *versos*, that nos. 58 and 79 are from the same MS., and that no. 44 belongs to the unique Sinuthian liturgy, Paris MS. 68. A most welcome feature of the catalogue is the careful registration of all biblical quotations.

Students of Byzantine art have long realized that one of the most problematical aspects of its history is that which it displays in Egypt. Prof. Strzygowski has made a study of some eight monuments²⁴ all of supposed Egyptian provenance, with a view to helping the solution of the questions of local or national—Greek, Egyptian, Syrian, Arab,—influences involved. The documents are discussed in their chronological sequence, beginning with a large statue in Gizeh of obviously late classical and probably Christian style. Those afterwards examined range from sculptured stone slabs and carved door panels to ivory combs with groups and figures in relief. The latest epoch represented is held to be about the 11th century, to which some wood carvings from St. George 'Roumi' in Old Cairo are assigned. The general conclusions arrived at are that Egypt and Syria show artistically a parallel development under late-classical influences till, by Justinian's time, Egypt has become thoroughly Byzantine, the next change being that wrought—especially in decorative ornament,—by the Arab conquest; and further, that at least as regards figure-sculpture, no 'Coptic' or national element is discernible. Prof. S. draws far-reaching conclusions from the provenance of some of his documents. One of the ivories, known to be Egyptian, has the strongest resemblance to certain works of accepted Italian origin; it is shown to be more probable that the latter were oriental importations than that such resemblance should be mere coincidence (as against Stuhlfauth). I would suggest that the female figure upon the Achmîm comb (= Forrer, taf. xii.) may be intended for Thecla between the lions; she is similarly represented in the Metaphrastes MS., Add. 11,870.

M. Gayet's second season at Antinoë has resulted in the recovery and exhibition of a very remarkable series of burials belonging to the heathen (native and Roman), Byzantine, and Coptic periods, those of the last two epochs—1600 graves—being the most numerous and remark-

able.²⁵ Indeed, the remains of the Byzantine officials and their wives exhibit the costumes of the period—M. Gayet does not venture to define the century—with a completeness hitherto unknown. The dress of both men and women shows, in most instances, a complete emancipation from the classic Roman fashions, that of the women especially being already wholly Asiatic. Leather boots and gaiters are common among the men, worked or embroidered leather shoes with the women. Dresses of silk, linen, or wool are embroidered or brocaded with admirable taste and skill in coloured designs in which M. Gayet sees the influences of Persia, India, even China, as well as of Greece and Rome. The state of preservation of the needlework is astonishing, and will allow of the very various technical processes employed being minutely studied. Comparisons with the 'Achmîm' work already made known by Forrer and others should lead to important results.

Prof. Sayce possesses a stele from "Maharraga opposite Serra, a little to the N. of Wady Halfa" (so not Hierasykaminos?) the text of which is interesting for several reasons.²⁶ First, it is dated A.D. 862, and so has epigraphic importance. Secondly, the offices held by Thomas, the person it commemorates, are remarkable. He was successively monk and archimandrite of the 'famous' monastery of Mauragê (cf. El Moharraḡah), then bishop of Lampropolis, a name which is presumably a synonym for Pachôras, the next word. This appears to justify Revillout's reading of C.I.G. 9121 (from the same neighbourhood), in which a bishop of Pachôras is mentioned (v. *Rev. égypt.* iv. 20).

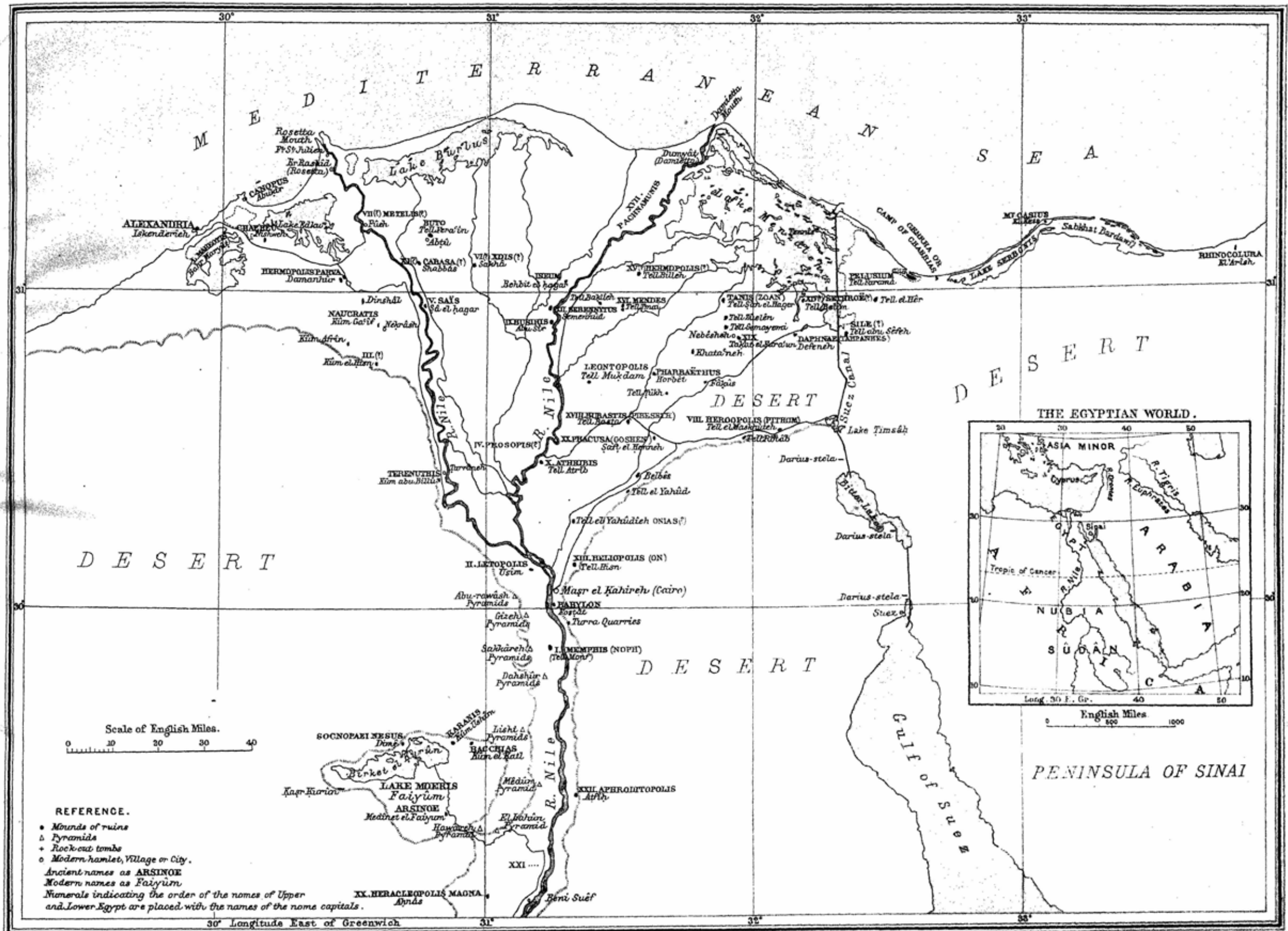
W. E. CROM.

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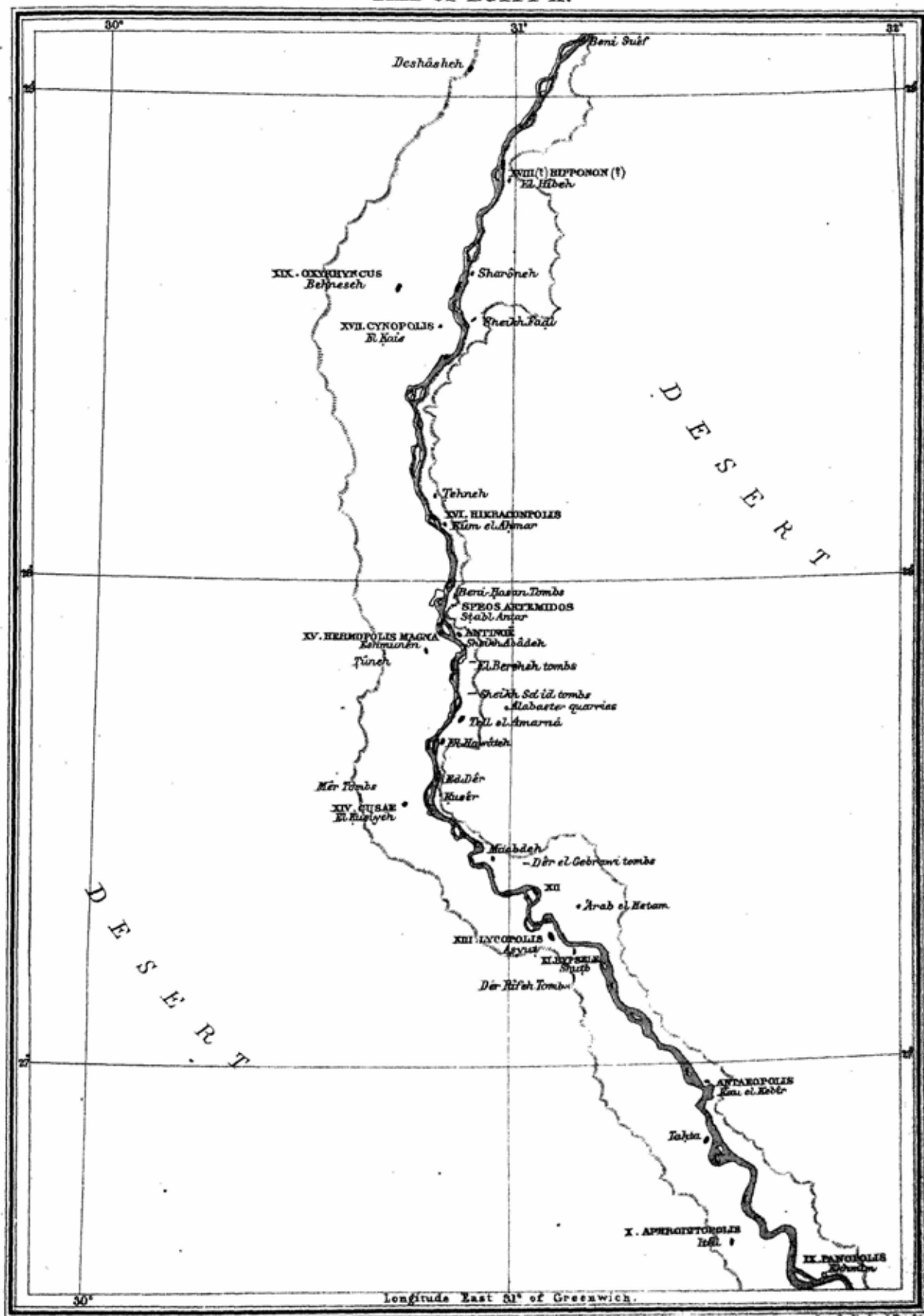
MAP OF EGYPT I.



FROM THE DELTA TO BENI SUËF.



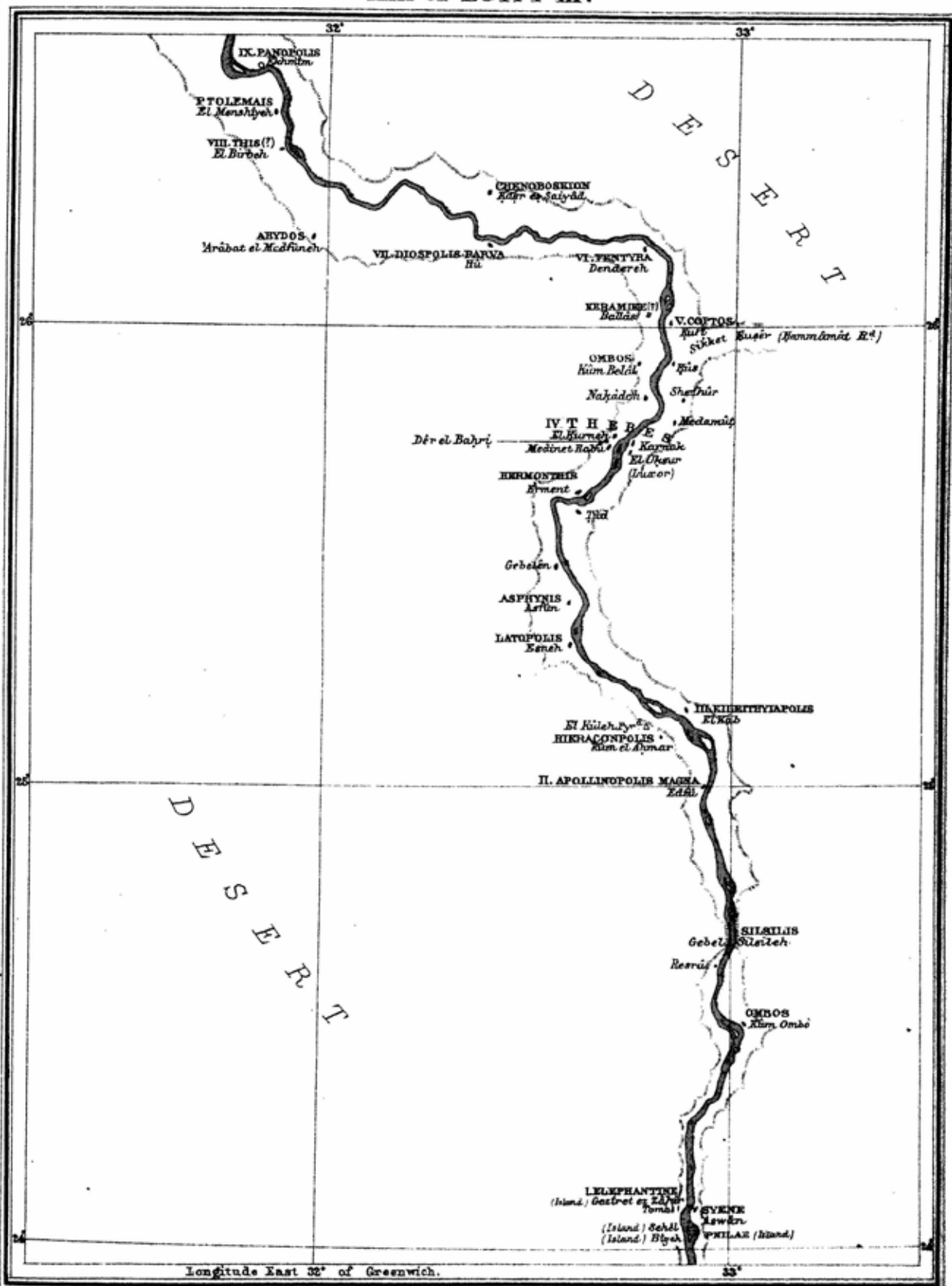
MAP OF EGYPT II.



FROM BENI SUEF TO EKHMIM.

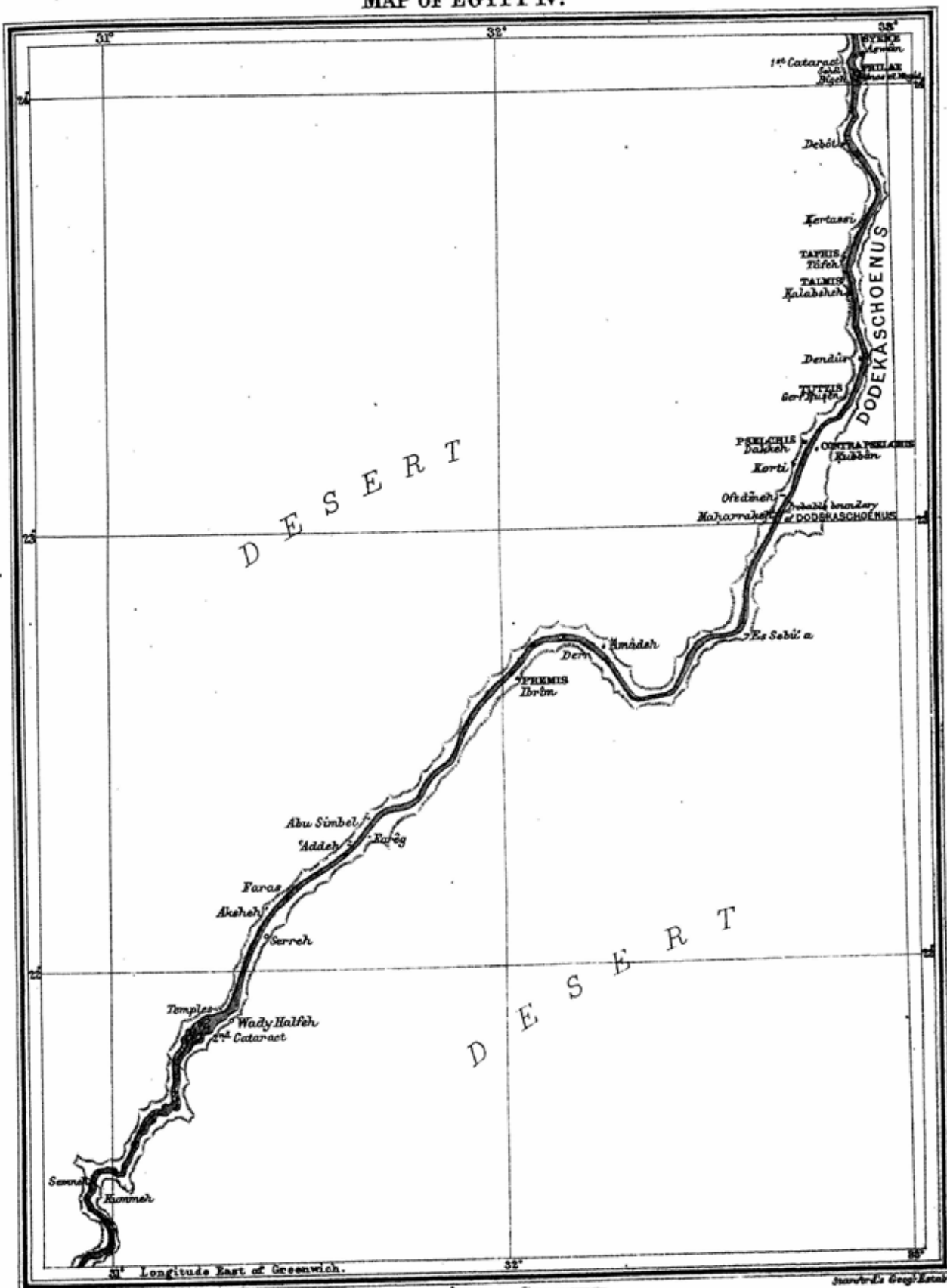
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MAP OF EGYPT III.

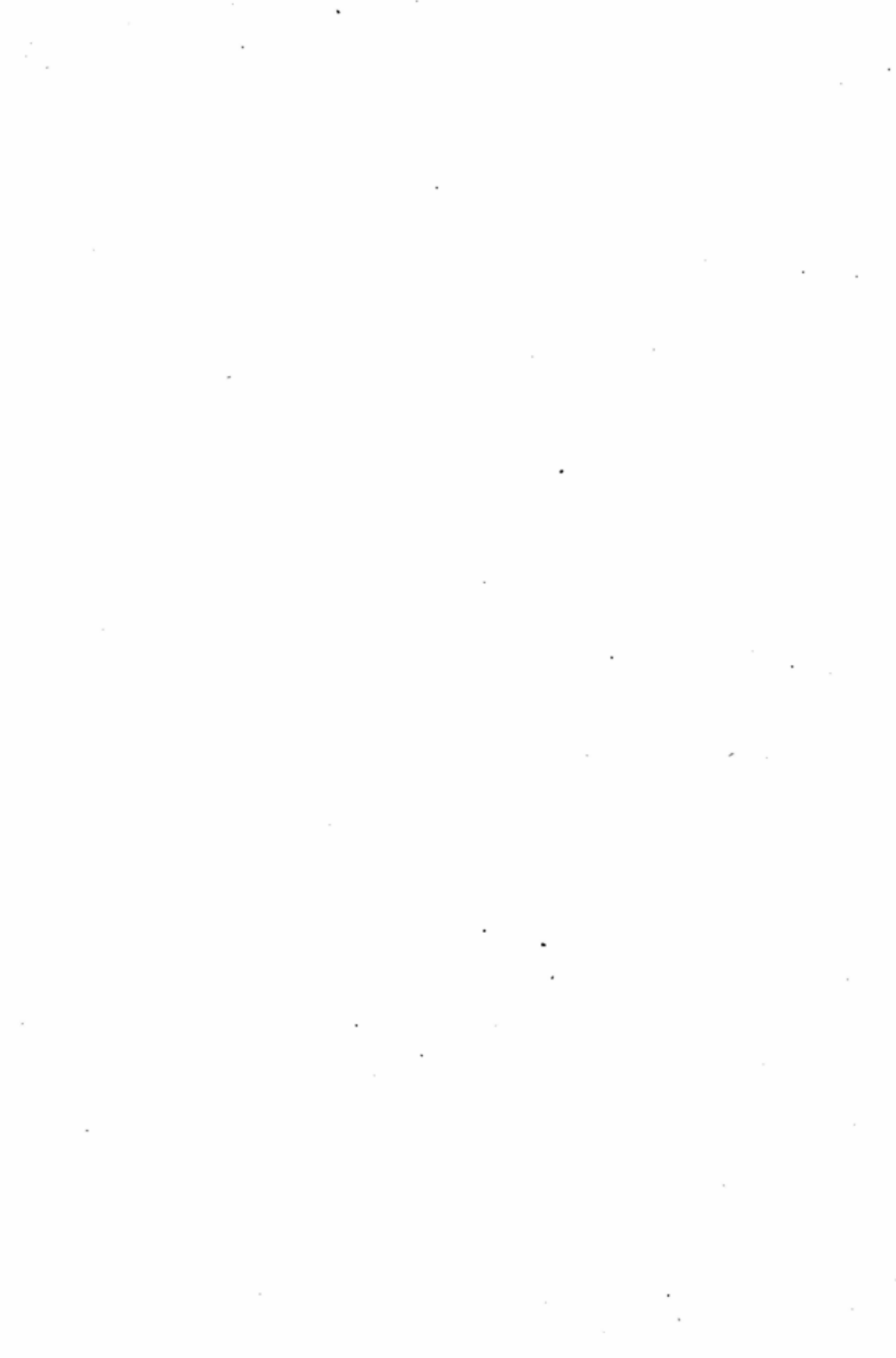




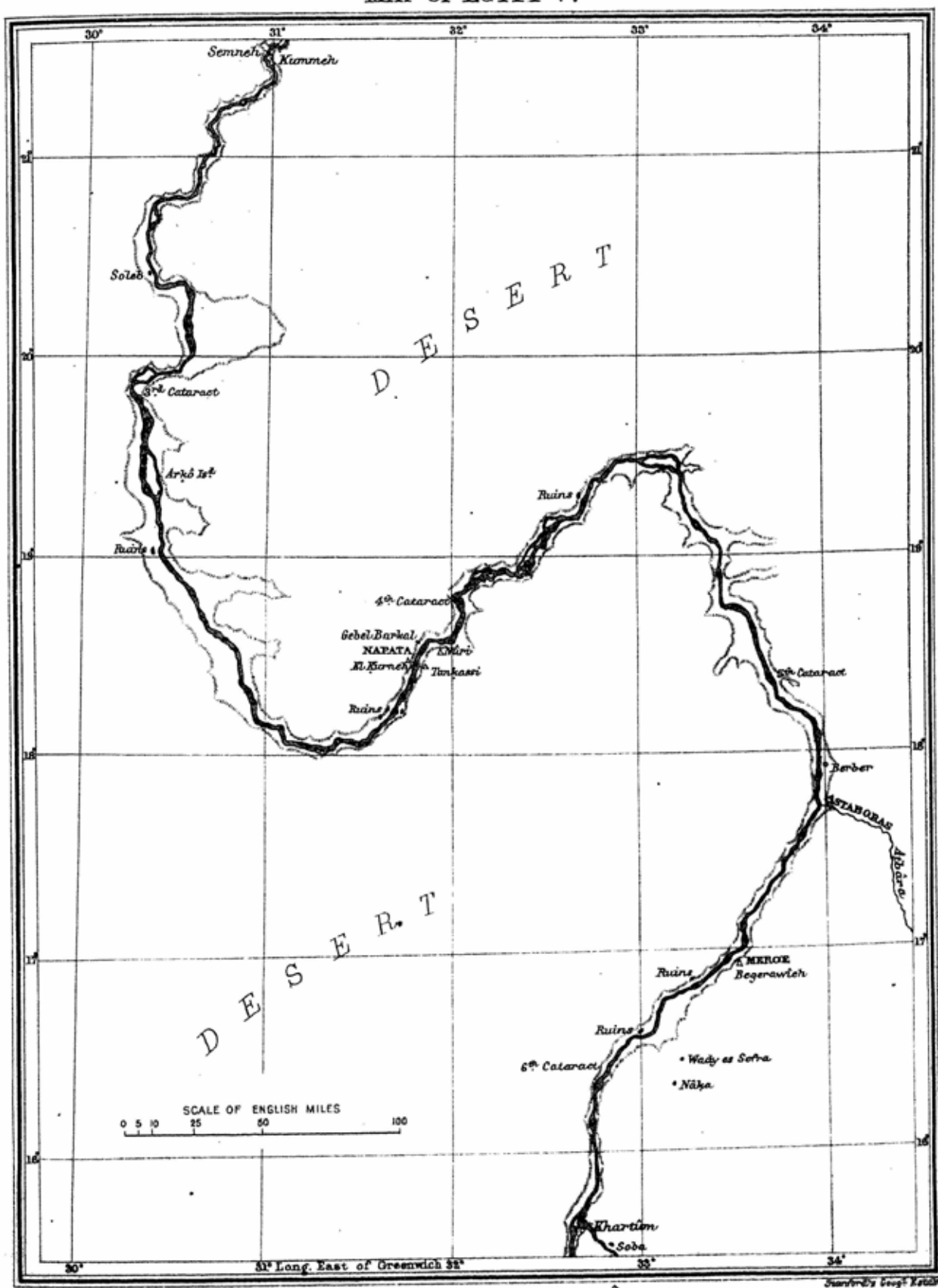
MAP OF EGYPT IV.



FROM ASWÂN TO SEMNEH



MAP OF EGYPT V.



FROM SEMNEH TO KHARTUM.

Drawn by Capt. Kitchin

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